

מענה לשון

וזכרון עולם

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Prayers upon the Cemetery and In Memoria Aeterna

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תפלת ההשכבה

כי שלא היה שלשים יום על בית עלמין יאמר זה סמוך אצל הקברים:
 בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
 יִצַּר אֶתְכֶם בְּדִין. וְזֶן אֶתְכֶם בְּדִין. וְכִלְכֵּל אֶתְכֶם
 בְּדִין. וְהַמִּית אֶתְכֶם בְּדִין. וַיּוֹדַע מִסְפַּר כָּלְכֶם בְּדִין.
 וְעַתִּיד לְהַחְיֹר וּלְהַחְיוֹתְכֶם בְּדִין: בָּרוּךְ אַתָּה יְיָהוָה
 מְחַיֵּה הַמֵּתִים:

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנֵי מְחִיָּה מֵתִים אַתָּה
 רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה מֵתִים
 בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר
 אֲסוּרִים וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל
 גְּבוּרֹת וּמִי רוֹמָה לְךָ מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּית
 יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים:

BURIAL SERVICES

*Prayer to Be Delivered on the Cemetery by One
Who Had Not Visited It Within Thirty Days.*

Blessed art Thou, O Lord, King of the universe, Who hath formed you in justice and supported you in justice; Who hath maintained you in justice, and hath brought death upon you in justice; Who knoweth to number you in justice, and quicken you to life again in justice. Blessed art Thou, O Lord, Who reviveth the dead.

O Lord, Thou art mighty forever; Thou revivest the dead, and art great in salvation. He provideth for the living in lovingkindness, and resurrecteth the dead in great mercy; He supporteth the falling, healeth the sick, releaseth the imprisoned, and keepeth His faith to them that sleep in the dust. Who is like unto Thee, O Lord of might, and who doth resemble Thee, O King of life and death and causeth salvation to flourish? Verily, Thou art in faith intending to resurrect the dead.

וְעַל כָּל זֶה אֲנַחְנוּ חַיִּים לְתוֹרוֹת לָךְ וְלִיחַד
 אֶת שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא : אֵין פְּעֶרְכֶּךָ יְיָ
 אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה . וְאֵין זוּלָתְךָ מִלִּפְנֵי לְחַיֵּי הָעוֹלָם
 הַבָּא . אַפֶּס בְּלָתְךָ גְּאֻלָּנוּ לִימּוֹת הַמָּשִׁיחַ . וְאֵין הַזְמַחַ
 לָךְ מוֹשִׁיעֵנוּ לְתַחִית הַמֵּתִים :

כשנושאים המת לקבורה אומרים זה :

יֵשֵׁב בְּסִתְרֵי עֲלִיּוֹן בְּצֵל שְׁדֵי יִתְלוֹנֵן : אָמֵר
 לִיהוָה מַחְסֵי וּמַצוֹדֵי אֱלֹהֵי אֲבֹתָנוּ : כִּי הוּא
 יִצְלֵךְ מִפֶּחַ יְקוֹשׁ מִדְּבַר הַזֹּאת : בְּאַבְרָתוֹ יִסָּד לָךְ וְתַחַת
 בְּנִפְיוֹ תִּתְחַסֶּה צִנָּה וְסִתְרָה אֲמֵתוֹ : לֹא תִירָא מִפֶּחַד
 לִילָה מִחֵץ יַעוֹף יוֹמָם : מִדְּבַר בְּאֶפֶל יִהְלֹךְ מִקְטָב
 יִשׁוּד צֹהָרִים : יִפֹּל מִצִּדָּה אֵלֶּךָ וּרְבֵבָה מִיְמִינֶךָ
 אֵלֶיךָ לֹא יָצַח : רַק בְּעִינֶיךָ תִּבְיֹשׁ וְשִׁלְמַת רָשָׁעִים
 תִּרְאֶה : כִּי אֵתָּה יְיָ מַחְסֵי עֲלִיּוֹן שְׁמֵת מְעוֹנָה :
 לֹא תִאָּנֶה אֵלֶיךָ רָעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶיךָ :

And as a cause thereof, we are bound to praise Thee and declare the Unity of Thy Great, Mighty and Awful Name. There is none to be compared unto Thee, O Lord our God, in this world, neither is there any beside Thee, O our King, in the life of the World-to-Come; There is none but Thou, O our Redeemer, in the days of the Messiah, neither is there any like unto Thee, O our Savior, for the resurrection of the dead.

*As the Pall-Bearers carry the Remains this
Psalm is chanted.*

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, He is my refuge and my fortress; my God, in whom I trust.—For He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under His wings shalt thou take refuge: His truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noon day. A thousand may fall at thy side, and ten thousand at thy right; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For Thou, O Lord, art my refuge.—Thou hast made the Most High Thy dwelling place, there shall no evil befall thee, neither shall any scourge

בִּי מִלְאָכָיו יִצְוֶה לִּי לְשִׁמְרָה בְּכָל דְּרָכָי: עַל כַּפִּים
 יִשְׁאֲזֶנְהָ פֶן תִּגְוֶה בְּאָבֶן רִגְלָהּ: עַל שֶׁחַל וְפָתַן תִּדְרֹךְ
 תִּרְמֹס כְּפִיר וְתַגִּיו: בִּי בִי חֲשֵׁק וְאַפְלִמְתִּי אֲשַׁגְבְּהוּ
 בִּי יָדַע שְׁמִי: יִקְרָאֵנִי וְאֶעֱבֹד עִמּוֹ אֲנֹכִי בְּצִרָה
 אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ: אֶרְךָ יָמִים אֲשַׁבִּיעֶהוּ וְאֶרְאֶהוּ
 בִּישׁוּעָתִי:

כשמורידין את המת אל הקבר ומתחילים לכמותו בעפר אומרים זה:
 וְהוּא רְחוּם יִכְפֹּר עִוֹן וְלֹא יִשְׁחִית וְהַרְבֵּה
 לְהָשִׁיב אִפּוֹ וְלֹא יַעִיר כָּל חַמְתּוֹ:

בְּלַע חַמְתּוֹ לְנֹצֶחַ וּמָחָה אֶדְנִי יְהוָה דְּמָעָה מֵעַל
 כָּל פָּנִים וְחִרְפַּת עִמּוֹ יִסִּיר מֵעַד כָּל הָאָרֶץ בִּי
 יְהוָה רַבֵּר:

צדוק הדין

אחד חקבורח אומרים זה:

הַצֹּדֵק תָּמִים פָּעֵלוֹ בִּי כָּל דְּרָכָיו מִשְׁפָּט. אֵל
 אֱמוּנָה וְאֵין עוֹל צָדִיק וְיֵשֶׁר הוּא: הַצֹּדֵק תָּמִים בְּכָל

come nigh thy tent. For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder; upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon Me, therefore will I deliver him: I will set him on high because he knoweth My name. When he calleth upon Me, I will answer him; I will be with him in trouble: I will deliver him, and will let him see My salvation.

*As the Remains Are Lowered in the Grave
and Dust Spread Over Them This Is Said:*

Verily, He is merciful and sin-forgiving, and destroyeth not; He is munificent in staying His anger, and doeth not awaken all of His wrath.

The Lord God will destroy death forever, and wipe away tears from off all faces; and the rebuke of His people shall He remove from off all the earth, for the Lord hath spoken it.

AFTER BURIAL SERVICES

The Rock, His work is perfect, for all His ways are judgment: a God of faithfulness and without iniquity, just and right is He. The Rock, perfect in every work,

פֶּעַל. מִי יֹאמֶר לוֹ מַה תַּפְעֵל: הַשְׁלִיט בְּמַטָּה וּבְמַעַל.
 מִמִּית וּמִחַיָּה מוֹרִיד שְׁאוֹל וַיַּעַל: הַצּוֹר תָּמִים בְּכָל
 מַעֲשֵׂהוּ. מִי יֹאמֶר לוֹ מַה תַּעֲשֶׂה. הָאוֹמֵר וַעֲשֵׂה. חֲסֵד
 חָנֻם לָנוּ תַעֲשֶׂה. וּבִזְכוֹת הַנֶּעֱקָד בָּשָׂה. הַקְשִׁיבָה
 וַעֲשֵׂה: צַדִּיק בְּכָל דְּרָכָיו הַצּוֹר תָּמִים. אֶרֶךְ אַפָּיִם
 וּמֵלֵא רַחֲמִים. חֲמַל נָא וְחַס נָא עַל אֲבוֹת וּבָנִים.
 כִּי לָהּ אֲדוֹן הַסְּלִיחוֹת וְהַרְחָמִים: צַדִּיק אֲתָה יְהוָה
 לְהַמִּית וּלְהַחְיֹת. אֲשֶׁר בְּיָדְךָ פְּקֻדּוֹן כָּל רוּחֹת.
 חֲלִילָה לָהּ זְכוּרֹנָנוּ לְמַחֲוֹת. וַיְהִי נָא עֵינֶיךָ בְּרַחֲמִים
 עָלֵינוּ פְּקוּחוֹת. כִּי לָהּ אֲדוֹן הַרְחָמִים וְהַסְּלִיחוֹת:
 אָדָם אִם בֶּן שָׁנָה יִהְיֶה. אוֹ אֶלֶף שָׁנִים יִחְיֶה. מַח
 יִתְרוֹן לוֹ כֹּלָּה הָיָה יִהְיֶה. בְּרוּךְ דִּין הָאֵמֶת מִמִּית
 וּמִחַיָּה: בְּרוּךְ הוּא כִּי אָמֶת דִּינוֹ. וּמִשׁוּטְט הַכֹּל
 בְּעֵינוּ. וּמִשְׁלֵם לְאָדָם חֲשָׁבוֹנוֹ וְדִינוֹ. וְהַכֹּל לְשִׁמוֹ
 הוֹדִיָּה יִתֵּנּוּ: יִדְעֵנוּ יְהוָה כִּי צָדֵק מִשְׁפָּטָהּ. תִּצְדֵּק

who can say unto Him, What workest Thou? He ruleth below and above; He killeth and maketh alive: He bringeth down to the grave, and bringeth up again. The Rock, perfect in every deed, who can say unto Him, What doest Thou? O Thou who speakest and doest, of Thy grace deal kindly with us, and for the sake of him who was bound like a lamb. O hearken and do. Just in all Thy ways art Thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for Thine, Lord, is forgiveness and compassion. Just art Thou, O Lord, in killing and in making alive in Thy hand is the charge of all spirits; far be it from Thee to blot out our remembrance: O let Thine eyes mercifully regard us, for Thine, Lord, is compassion and forgiveness. If a man live a year or a thousand years, what profiteth it him? He shall be as though he had not been. Blessed be the True Judge who killeth and maketh alive. Blessed be He, for His judgment is true, and His eye discerneth all things, and He awardeth unto man His reckoning and his sentence, and all must render acknowledgement unto him. We know, O Lord, that Thy judgment is righteous; Thou art justified when Thou speakest,

בְּדַבְרֶךָ. וְתוֹכַח בְּשִׁפְטֶךָ. וְאֵין לְהַרְוֶה אַחֵר מִדֶּת
שִׁפְטֶיךָ. צַדִּיק אֶתָּה יְהוָה וְיֵשׁוּר מִשְׁפָּטֶיךָ : דִּין
אֶמֶת. שׁוֹפֵט צֶדֶק וְאֶמֶת. בְּרוּךְ דִּין הָאֶמֶת. שְׁכַל
מִשְׁפָּטֶיךָ צֶדֶק וְאֶמֶת : נֶפֶשׁ כָּל חַי בְּיָדֶךָ. צֶדֶק
מִלְּאָה יְמִינְךָ וְיָדֶךָ. רַחֵם עַל פְּלִיטָת צֵאֵן יָדֶךָ.
וְהֵאמֶר לַמַּלְאָךְ הַקָּדוֹם יְהוָה : גָּדֹל הָעֲצָה וְרַב הָעֲלִיזָה.
אֲשֶׁר עֵינֶיךָ פִּקְחוֹת עַל כָּל דֹּרְכֵי בְּנֵי אָדָם. לֵתֵת
לְאִישׁ כְּדָרְכֵיךָ וּכְפָרִי מַעַלְלָיו : לְהַגִּיד כִּי יֵשׁוּר יְהוָה
צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ : יְהוָה נָתַן וַיְהוֹה לָקַח. יְהִי שֵׁם
יְהוָה מְבָרָךְ : וְהוּא רַחוּם יַכְפִּיר עוֹן וְלֹא יִשְׁחִית וְהַרְבֵּת
קִהְשִׁיב אָפוֹ וְלֹא יַעִיר כָּל חַמְתּוֹ :

מדיש יתום אחר הכבורה

יְתוֹם וְקָהַל יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמָהּ רַבָּא בְּעֵלְמָא
דְּהוּא עֲתִיד לְאַתְחִידָתָא וּלְאַחֲרִיא מִתְּיָא וּלְאַסְקָא לְחַיִּי
עֲקָמָא : וְלִמְבִנֵי קִרְתָּא דִּירוּשָׁלַם וּלְשִׁכְלָל חִיבְלָת

and pure when Thou judgest, and it is not for us to murmur at Thy method of judging; just art Thou, O Lord, and righteous are Thy judgments. O true and righteous Judge! Blessed be the true Judge, all whose judgments are righteous and true. The soul of every living thing is in Thy Hand; Thy right hand is full of righteousness. Have mercy upon the remnant of the flock of Thy hand, and say unto the angel, Stay thy hand. Thou art great in counsel and mighty in deed: Thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways and according to the fruit of his doings. To declare that the Lord is upright; He is my Rock, and there is no unrighteousness in Him. The Lord gave and the Lord hath taken away; blessed be the Name of the Lord. And He, being merciful, forgiveth iniquity and destroyeth not: yea, many a time He turneth His anger away, and doth not stir up all His wrath.

MOURNER'S KADDISH AFTER THE BURIAL

May His Great Name be magnified and sanctified in the world that is to be created anew, where he will quicken the dead, and raise them up unto life eternal; will rebuild the city of Jerusalem, and establish His temple in

בְּנוּיָהּ. וְלִמְעַקֵּר פּוֹלְחָנָא נִכְרָאָה מֵאַרְעָא וּלְאַתְבָּא
פּוֹלְחָנָא דְשָׁמַיָא לְאַתְרָהּ. וַיִּמְלִיךְ קִידָּשָׁא בְּרִידָה הוּא
בְּמַלְכוּתָהּ וַיִּקְרָה :

יָתוּם בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֻלָּא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן :

קַהֲל יִתְרוֹם יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא :
יָתוּם יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָה דְּקִידָּשָׁא בְּרִידָה הוּא
לְעֻלָּא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירוֹ בְּעֻלְמָא וְאָמְרוּ אָמֵן :

קַהֲל אָמֵן. יְהִי שֵׁם יְהוָה מְבָרַךְ מִעַתָּה וְעַד עוֹלָם :
יָתוּם יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן :

קַהֲל אָמֵן. עֲזָרֵי מַעַם יְהוָה עֲשֵׂה שְׁמִים וְאַרְצֵי :
יָתוּם עוֹשֶׁת שְׁלָמָא בְּמִרְסֵּיו הוּא יַעֲשֶׂה שְׁלוֹמָא
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן :

the midst thereof ; and will uproot all alien worship from the earth and restore the worship of the true God. O may the Holy One, blessed be He, reign in His Sovereignty and glory during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Let His Great Name be blessed forever and to all eternity.

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the Name of the Holy One, blessed be He! though He be high above all blessings and hymns, praises and consolations, which are uttered in the world ; and say ye, Amen.

Let the name of the Lord be blessed from this time forth and forevermore.

May there be abundant peace from heaven, and life for us and for all Israel ; and say ye, Amen.

He who maketh peace in His high places, may He make peace for us and for all Israel ; and say ye, Amen.

אַחֲרֵי הַקְּבוּרָה עוֹמְדִים הַמַּלְאִים בְּשׂוּרָה לִנְחָם אֶת הָאֲבֵלִים וּבִשְׁתֵּאֱבָלִים
עוֹבְרִים בִּינֵיהֶם הַמַּלְאִים אוֹמְרִים :

הֵבֵל הֶבְלִים אָמַר קִהְלָתָּ. הֵבֵל הֶבְלִים הֵבֵל
הֵבֵל : כִּי עָפָר אָתָּה וְאֵל עָפָר תָּשׁוּב : וַיָּשָׁב הָעָפָר
עַל הָאָרֶץ כְּשֶׁהָיָה. וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר
נִתְּנָה : הָאֵל לָנוּ אֵל לְמוֹשָׁעוֹת. וְלִיהוָה אֲדֹנָי לַמּוֹת
תּוֹצְאוֹת : וְצָרִיקִים יִשְׁמְחוּ יַעֲלֶצוּ לִפְנֵי הָאֱלֹהִים.
וַיִּשְׂשׂוּ בְשִׂמְחָה :

שְׂנִיתִי יְהוָה לִנְגְדִי תַמִּיד כִּי מִיָּמִינִי כָּל אֲמוֹת :
לִכֵּן שִׂמַּח לִבִּי וַיִּגַּל כְּבוֹדִי אִם בְּשָׂרִי יִשְׁכֵּן דְּבַמַּח :
כִּי לֹא תַעֲזֹב נַפְשִׁי לְשֹׂאֵל לֹא תִתֵּן חֲסִידָךָ לְרָאוֹת
שָׁחַת : תוֹדִיעֵנִי אֶרֶח חַיִּים שְׁבַע שְׁמִתוֹת אֶת פְּנִיךָ
גַּעֲמֹת בִּימִינְךָ נִצַּח :

הַקָּמוֹם יִגְתֵּם אוֹתָךְ (וְלֹרִים אֶתְכֶם) בְּתוֹךְ
שָׂאֵר אֲבֵי צִיּוֹן וִירוּשָׁלַיִם :

*Two Lines Are Formed Through Which the Mourners
Pass and the Assembled People Say:—*

Vanity of vanities, said Koheleth; vanity of vanities, all is vanity. For dust thou art, and unto dust shalt thou return. And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it. God is unto us a God of Salvation; and the Lord God Himself knoweth the outcome of death. But the pious will rejoice and be delighted in joy.

I have ever set the Lord before me so that being at my right hand I might not stumble. Therefore is my heart delighted and my spirit glad, also my flesh shall dwell in safety. For thou wilt not abandon my soul to the pit; Thou wilt not suffer Thy pious servant to behold corruption. Thou wilt let me know the path of life; fulness of joy is in Thy presence, pleasures are at Thy right hand for evermore.

May God comfort you among all the mourners of Zion and Jerusalem.

עלינו לשבח לאדון הכל לתת גדלה ליוצר
 בראשית שלא עשנו פגועי הארצות ולא שמנו
 במשפחות האדמה שלא שם חלקנו בהם וגורלנו
 בכל המונם: ואנחנו כרעים ומשתחיים ומודים לפני
 מלך מלכי המלכים הקדוש ברוך הוא: שהוא נוטת
 שמים ויוסד ארץ. ומושב יקרו בשמים ממעל.
 ושכינת עוז בגבהי מרומים. הוא אלהינו אין עוד:
 אמת מלכנו אפס זולתו ככתוב בתורתו וידעת היום
 והשבת אל לבבך כי יהוה הוא אלהים בשמים
 ממעל ועל הארץ מתחת אין עוד:

על כן נמנה לך יהוה אלהינו לראות מתחת
 בתפארת עזה להעביר גלולים מן הארץ והאלילים
 פרות יפרתון לתקן עולם במלכות שדי וכל בני
 בשר יקראו בשמך. להפנות אליך כל רשעי ארץ.
 יכירו וידעו כל יושבי תבל כי לך תכבד כל ברכה

It is our duty to praise the Lord of all things, to ascribe greatness to Him who formed the world in the beginning, since He hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since He hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the Supreme King of kings, the Holy One, blessed be He, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God, there is none else: in truth He is our King; there is none besides him, as it is written in His Law, And thou shalt know this day, and lay it to thine heart, that the Lord He is our God in heaven above and upon the earth beneath: there is none else.

We therefore hope in thee, O Lord our God, and we may speedily behold the glory of Thy might, when Thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon Thy name, when Thou wilt return unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto

תִּשָּׁבַע כָּל לַשּׁוֹן. לַסִּנְיָה יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ.
 וּלְכָבוֹד שְׁמֶה יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָּלֶם אֶת עוֹל
 מַלְכוּתָהּ. וְתַמְלוּךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד: כִּי
 הַמַּלְכוּת שְׁלָךְ הִיא וּלְעוֹלָמִי עַד תַּמְלוּךְ בְּכָבוֹד.
 כְּפָתוּב בְּתוֹרָתָהּ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֹאמֵר
 וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה
 יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא
 כְּרַעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיִּי
 דְּכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעוֹלָמִי עָלְמֵיָא.
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקוֹדֶשָׁא. בְּרִיךְ הוּא
 לְעֹלָא (בַּעֲשִׂיַת וּלְעֹלָא) מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
 הַשְׁבַּחְתָּא וְנִהְמַתָּא דְּאִמְרִין בְּעָלְמָא וְאָמְרוּ אָמֵן:

Thee every knee must bow, every tongue must swear. Before Thee, O Lord our God, let them bow and fall; and unto Thy glorious Name let them give honor; let them all accept the yoke of Thy Kingdom, and do Thou reign over them speedily, and for ever and ever. For the kingdom is Thine, and to all eternity Thou wilt reign in glory; as it is written in Thy Law, The Lord shall reign for ever and ever. And it is said, And the Lord shall be King over all the earth: in that day shall the Lord be One, and His Name One.

Mourner's Kaddish

Mourner—Magnified and sanctified be His great Name in the world which He hath created according to His will. May He establish His Kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Let His great name be blessed for ever and to all eternity.

Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the Name of the Holy One, blessed be He; though He be high above all the blessings, and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

יְהִי שְׁלָמָא רַבָּא מִן שָׁמַיָא וְחַיִּים עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן :

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן :

נוהגין לומר באיזה מקומות המזמור שמעו זאת כל העמים כח
בקבוצת הסת וכן בכל פעם שהולכין לבקר הסתים גם בבית האבל
בבוקר ובערב אחר חתפלה אוסרים זה :

לְסַנְצַח לִדְנִי קָרַח מְזֻמֹּר :

שְׁמַעוּ זאת כָּל הָעַמִּים הָאֵלֵינוּ כָּל יוֹשְׁבֵי חֶלֶד :
גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ יַחַד עֲשִׂיר וְאַבְיוֹן : פִּי
יִדְבֹּר חֲכָמוֹת וְחֲגֻוֹת לְבִי תְבוּנוֹת : אֶפְסָה לְמִשְׁלַל אֲזֻנֵּי
אֶפְתָּח בְּכַנּוֹר חִידָתִי : לֶפֶס אִירָא בִימֵי רָע עֹן
עַקְבֵי יִסְכְּבִי : הַבְּטָחִים עַל הִילָם וּבָרַב עֲשָׂרָם יִתְהַלְלוּ :
אֵח לֹא פָדָה יִפְדֶּה אִישׁ לֹא יִהְיֶה לְאֱלֹהִים כְּפָרוּ :
וַיִּבֶר פְּדִיוֹן נַפְשָׁם וְחִדָּל לְעוֹלָם : וַיְחִי עוֹד לְנִצָּח לֹא
יִרְאֶה הַשְׁחָת : כִּי יִרְאֶה הַקְּבָרִים יָמוּתוּ יַחַד כָּסִיל

May there be abundant peace from heaven, and life for all Israel; and say ye, Amen.

He who maketh peace in His high places, may He make peace for us and for all Israel; and asy ye, Amen.

*This Psalm is said in a Mourner's house at the
end of every Service.*

For the Chief Musician. A Psalm of the Sons of Korah. Hear this, all ye peoples; give ear, all ye inhabitants of the world; both low and high, rich and poor, together. My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my hidden speech to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is costly, and must be let alone for ever:) that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish

וְבָעַר יֶאֱבְדוּ וְעִזְבוּ לְאַחֲרֵים חֵילָם: קִרְבָּם בְּתִימוֹ
 לְעוֹלָם מִשְׁכָּנָתָם לְדֹר וְדֹר קָרְאוּ בְּשִׁמוֹתָם עָלֵי
 אֲדָמוֹת: וְאָדָם בִּיקָר בַּל יִלִּין נִמְשָׁל בְּבִהְמוֹת גִּדְמוֹ:
 זֶה דְּרָכָם כָּסֵל לָמוֹ וְאַחֲרֵיהֶם בְּפִיָּהֶם יִרְצוּ סָלָה:
 כִּצְאוֹן לְשֹׁאֵל שֶׁתּוֹ מוֹת יִרְעֶם וַיִּרְדּוּ בָּם יִשְׂרָאֵל לְבָקָר
 וְצוֹרֵם לְבָלוֹת שֹׁאֵל מִזָּבֵל לוֹ: אֵךְ אֱלֹהִים יִפְדֶּה
 נַפְשִׁי מִיַּד שֹׁאֵל כִּי יִקְחֵנִי סָלָה: אֵל תִּירָא כִּי
 יַעֲשֶׂר אִישׁ כִּי יִרְבֶּה כְּבוֹד בֵּיתוֹ: כִּי לֹא בְמוֹתוֹ
 יִקַּח הַכֹּל לֹא יִרַד אַחֲרָיו כְּבוֹדוֹ: כִּי נַפְשׁוֹ בְּחַיּוֹ
 יִבְרַךְ וַיִּזְדַּק כִּי תִשְׁטִיב לָךְ: תָּבוֹא עַד דֹּר אָבוֹתָיו עַד
 גִּצְחַ לֹא יִרְאוּ אֹר: אָדָם בִּיקָר וְלֹא יִבִּין נִמְשָׁל
 בְּבִהְמוֹת גִּדְמוֹ: קי

together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. But man that is in glory abideth not: he is like the beasts that perish. This is the way of them that are foolish, and of those who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave; death shall be their shepherd; but the upwright shall have dominion over them in the morning; and after their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave: for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased: for at his death he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.

Mourner's Kaddish

In addition to the above, other appropriate Psalms, such as מו, p. 300; צ', p. 22; צ"א, p. 23; ק"נ, p. 314; and ל"ט, or such passages as Proverbs ל"א י"א, p. 123, should be read in the House of Mourning.

חלהים ל"ט

למנצח לידורו מן מור לדוד : אמרתי אשמך דרכי
מחבוא בלשוני אשמך לפי מחסום בעוד רשע לגנדי :
נאלמתי דמיה דמיהי משוב וקאבי נער : חב-לפי
דברבי דמניני הבשראש דברתי בלשוני : דודיעני יי
קצי וסדרת ימי מח-חיה אדעח מח-חול אני : חנה צפחות
עמיה : ימי וקלדי כאן נגדו אף על-חבל בל-אדם נצב
קלח : אף-באלם יהחלח-איש אף-חבל יחסיין וצבר ולא
ידע מי-אספם : ועמח מח-חיהי אדני תחלתי לה היא :
מכל-פשעי חצילני חרפת נבל אלי-חסימי : נאלמתי לא
אפתח-פי כי אמה עשיתי : חסר מצלי נגדו מתגרת קדו
אני בליהי : בתוכחות על-ציון יסרת איש ותמס קעש
חממו אף חבל בל-אדם קלח : שמעך הפלתי יי
ושנעתי חמניח אלי-דמיתי אלי-חחש פי גר אבכי עמך
תושב בקר-אבותי : חשע סמעי ואבליגח דמרים אלה
ואיני :

אמא יי מלך מלא רחמים : אשר בידו נחש כל חי ורחם
על בשר איש : ממית ומחיה מוריד שואל ונעל : אמא קהל
בחסדך תגדול את נשמת פלוני בן פלוני (פלונית בת פלוני)
אשר נאסח (נאספה) אל צפו (עמח) : חים וחמול עליז
(עליזה) : סלח וסחל לכל פשעיו (פשעיה) : פי אדם חזן

In addition to the above, other appropriate Psalms, such as Psalms xv., p. 300; xc., p. 22; xci., p. 23; ciii., p. 114; and xxxix., or such passages as Proverbs xxxi. 10—31, p. 123, should be read in the House of Mourning.

Psalm xxxix.

For the Chief Musician, for Jeduthun. A Psalm of David.

I said, I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wicked is before me. I was dumb, and kept silence, I held my peace, and had no comfort: and my sorrow was stirred. My heart was hot within me; while I was musing the fire kindled: then spake I with my tongue: Lord, make me to know mine end, and the measure of my days, what it is; let me know how fleeting I am. Behold, thou hast made my days as hand-breadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. (Selah.) Surely as a mere semblance every man walketh to and fro: surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost chasten man for iniquity, thou makest his beauty to waste away like a moth: surely every man is a breath. (Selah.) Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears, for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive, who bringest down to the grave and bringest up again, receive, we beseech thee, in thy great lovingkindness the soul of — who hath been gathered unto his [her] people. Have mercy upon him [her]; pardon all his [her] transgressions, for there is not a righteous

צדיתן צערן אשר יעשהוֹבֹב ולא תסא : וְכֹר לֹ (לֹ)
 צדיתו (צדיתו) אשר עשהוֹבֹב (עשהוֹבֹב) ויהי שְׂכָרָה (שְׂכָרָה)
 אהו (אהו) ופִּעְלָתוֹ (פִּעְלָתוֹ) לִפְנֵי (לִפְנֵי) : אִם תִּסְמַר
 אֵת נִשְׁמָתוֹ (נִשְׁמָתוֹ) בְּצֵל נִגְמִיחַ • וְדִי־עֹדֶה (וְדִי־עֹדֶה) אֶל־חַ
 חַיִּים שֶׁכֶּע שְׁמֹחֶת אֶת פִּגְיוֹ נְעִימוֹת גִּימִיקָה נָצַח •
 וְחֲשִׁיעַ לֹ (לֹ) מֵרֵב טוֹב חֲשִׁמֵּן לִפְדִּיקִים • עִמּוֹ שְׁעִיב •
 קֹחַ רֵב טוֹבֵךְ אֲשֶׁר־עֲמַנְתָּ לִירְאִיךָ פִּעְלָתָ לְחֹסִים בָּךְ נָד
 בְּנֵי אָדָם :

אִם יִי חֲרוֹמָה לְשִׁבְרֵי לֵב וּמַחְשַׁל לְעִצְבוֹתָם • שְׁלֹם
 מַחְשִׁים לְאֲבָלִים • הֵן בָּלֵב יִרְאֶה וְאֶתְּחָה לְעִבְדָּךְ בָּלֵב
 שְׁלֹם • וְהֵנִי אֶחְרִיתָם שְׁלוֹם • אִמֵּן :

פִּאֵשׁ אֲשֶׁר־אִפּוֹ הִתְחַמְּנוּ עֵן אֲכִי אֶטְחַמְלֵם וּבִידִישְׁלֵם
 הִתְחַמְּנוּ : לֹא־יָבֹא עוֹד שְׁמִשְׁוֹ וּיְרוֹחֵן לֹא יִאֲסֹף עֵי יִי יִרְעֵה
 לֹךְ לֹא־ר עוֹלָם וְשִׁלְמוֹ יְמֵי אֲבָלָה : בְּלַע חֲפֹצֶת לִקְצֹחַ וּמִקְצֹחַ
 יִי אֱלֹהִים דִּמְעָה מֵעַל פְּלִפְנִים וְחֲרַפַּת עִמּוֹ יִסִּיר מֵעַל פְּלִי
 הַאֲרֵץ עֵי יִי דִּמְעָה :

PRAYER IN THE HOUSE OF MOURNING.

man upon earth, who doeth good and sinneth not. Remember unto him [her] the righteousness which he [she] wrought, and let his [her] reward be with him [her], and his [her] recompense before him [her]. O shelter his [her] soul in the shadow of thy wings. Make known to him [her] the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. Vouchsafe unto him [her] of the abounding happiness that is treasured up for the righteous, as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men!

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners: put into their hearts the fear and love of thee, that they may serve thee with a perfect heart, and let their latter end be peace. Amen.

Like one whom his mother comforteth, so will I comfort you, and in Jerusalem shall ye be comforted. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

סדר תפלה בבית חיים כהקים מצבה לקרוביו :

תהלים א

אשרי האיש אשר לא חלוק בעצת רשעים ובהנהגת
חשאים לא עמד בקמלוש לצים לא לשב : פי אמרונות
הי קפצו ובהנהגתו יתקח יחסם וליקח : ויהיה פניו שרגל
על שלגים אשר פרו יסון בעתו וקלתו לא יבול וכל
אשר יעשה יצליח : לא כן הרשעים פי אמרונות אשר
תדקש רוח : עליהם לא יקמו רשעים בעשקם וחסאים
בעזרת צדיקים : פי יודע יי דרו צדיקים ויהיו רשעים
תלמד :

22, פ. צ; 319, פ. טז; 300, פ. תהלים מז

אנש עוזר יסיו פציץ השנהג בן ציץ : פי רוח
עברו ונאקם ולא יפיר עוד קומו : וחסד יי מעולם
יעדעולם עליהם וצדקתו לבני בנים : לא חכמי השעיל
זאת יבינו לאחריהם : פי לא במוחו יקח חפל לא יבד
אמריו פבדו : ששקתם וראו אשר פי אחרית לאש
שלוש : פדח יי גבל עבדיו ולא האשמו פלחחוסים בו :
כח יקר חסדו אלזים ובי אדם בצל פנחיו וחסיון :
ותנו מדשו ביהו וקחל עדגיו השקם : ובוא שלום
יחמי עליהם ויבדו חולדו כחיו :

77, פ. קדיש יתום; 323, פ. אשא וכר; 23, פ. תהלים צא

SERVICE AT THE SETTING OF A TOMBSTONE.

Psalm I.

Happy is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord ; and in his law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither ; and whatsoever he doeth shall prosper. The wicked are not so ; but are like the chaff which the wind driveth away. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the wicked shall perish.

Psalm xv., p. 300 ; xvi. p. 319 ; xc. p. 22.

As for man, his days are as grass ; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Oh that they were wise, that they understood this, that they would consider their latter end. For at his death he shall carry nothing away ; his glory shall not descend after him. Mark the innocent man, and behold the upright ; for the latter end of that man is peace. The Lord setteth free the soul of his servants ; and none that take refuge in him shall be condemned. How precious is thy lovingkindness, O God ! and the children of men take refuge under the shadow of thy wings. They sate themselves with the fatness of thy house ; and thou givest them to drink of the river of thy pleasures. He shall enter into peace ; they shall rest on their beds—each one that walketh in his uprightness.

Psalm xci. p. 23 ; " O Lord and King, who art full of compassion," etc., p. 323 ; Mourner's Kaddish, p. 77.

הזכרת נשמות

א.

קודם ההזכרה אומרים זה :

יְהוָה מַה אָדָם וַתַּדְּעֵהוּ בֶן אָנוּשׁ וַתַּחֲשִׁבֵהוּ :
 אָדָם לַחֲבֹל דָּמָה יָמָיו כְּצֹל עוֹבֵר : בִּבְקָר יֵצֵיץ וְחֶלֶף
 לַעֲרֹב יְמוּלִל וַיִּבֶשׁ : תָּשֵׁב אָנוּשׁ עַד דֶּכֶא וַהֲאָמַר
 שׁוּבוּ בְנֵי אָדָם : לוֹ חֲכָמוֹ יִשְׁכְּלוּ זֹאת יָבִינוּ
 לְאַחֲרִיתָם : כִּי לֹא בָמוֹתָו יִקַּח הַכֹּל לֹא יִרְדּוּ אַחֲרָיו
 כְּבוֹדוֹ : שְׁמֵר תָּם וְרֵאחַ יֵשֶׁר כִּי אַחֲרִית לְאִישׁ שְׁלוֹם :
 פֹּדֶה יְהוָה נַפְשׁ עֲבָדָיו וְלֹא יֶאֱשָׁמוּ כָּל הַחוֹסִים בּוֹ :

ב.

הזכרת נשמת האב :

יִזְכּוֹר אֱלֹהִים נְשָׁמַת אָבִי מוֹרִי (פני"ט) שֶׁחֲלַף
 לְעוֹלָמוֹ כְּעֶבֶד שְׂאֵנִי נוֹדֵר צְדָקָה בְּעַד הַזְכָּרַת

MEMORIAL SERVICE

O Lord, of what account is man that Thou regardest him, or the son of man that Thou considerest him? Man is likened to vanity; his days to a shadow that passeth away. In the morning he is like grass, which groweth up; in the evening it is cut down, and withereth. Thou turnest man to contrition; and sayest: "Return, ye children of men. If they were wise they would understand this, they would discern their latter end. For when he dieth, he shall carry nothing away; his wealth shall not descend after him. Mark the innocent man, and behold the upright; for the latter end of such man is peace. The Lord redeemeth the soul of his servants: and none of them that take refuge in Him shall be condemned.

For the Soul of a Father

May God remember the soul of my revered father (*name him and his father*) who departed for his World. For his sake I vow to distribute charity, now that his soul

נשמתו. ובשכר זה תהא נפשו צרורה בצורה החיים
עם נשמות אברהם יצחק ויעקב שדה רבקה רחל
ולאה ועם שאר צדיקים וצדקניות שבגן עדן.
ונאמר אמן:

חזקת נשמת האם :

יזכור אלהים נשמת אמי מורתי (פס)
שהלכה לעולמה בעבור שאני נודר צדקה בעד
הזכרת נשמתה. ובשכר זה תהא נפשה צרורה
בצדור החיים עם נשמות אברהם יצחק ויעקב שדה
רבקה רחל ולאה ועם שאר צדיקים וצדקניות שבגן
עדן. ונאמר אמן:

חזקת נשמות אב וקן ואם וקנה ויתר הקרובים :

יזכור אלהים נשמות אבי ואמי וקני וקנותי
וחיי ודורותי אחי ואחיותי בין מצד אבי ובין מצד
אמי שהלכו לעולמם. בעבור שאני נודר צדקה
בעד הזכרת נשמותיהם ובשכר זה תהיינה נפשותיהם

is remembered. As a reward of this my vow, may his soul be bound in the Bundle of Life, together with the souls of Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah and together with the rest of the righteous men and women who are in the Garden of Eden, and, let us say: Amen.

For the Soul of a Mother

May God remember the soul of my revered mother (*name her and her father*) who departed for her World. For her sake I vow to distribute charity, now that her soul is remembered. As a reward of this my vow, may her soul be bound in the Bundle of Life, together with the souls of Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah, and together with the rest of the righteous men and women who are in the Garden of Eden, and, let us say: Amen.

For the Souls of Grandparents and Other Near Relatives

May God remember the souls of my grandfather and my grandmother, my uncles and my aunts, my brothers and my sisters, whether from my paternal or from my maternal side, who departed for their World. For their sake I vow to distribute charity, now that their souls are remembered. As a reward of this my vow, may their

צָרוּרוֹת בְּצָרוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק
וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה וְעַם שָׂאֵר צַדִּיקִים
וְצַדִּיקֵי נְיֹוֹת שְׁבִנן עֵדֶן. וְנֹאמַר אָמֵן :

חזקת נשמות הקדושים שמסרו נפשם על קדוש השם :
יִזְכֹּר אֱלֹהִים נִשְׁמַת (פנימ) וְנִשְׁמוֹת כָּל קְרוֹבֵי
וְקְרוֹבוֹתֵי בֵּין מִצַּד אָבִי וּבֵין מִצַּד אִמִּי שֶׁהָלָכּוּ
לְעוֹלָמָם . הֵן שְׁהוּמָתוֹ הֵן שְׁנַחֲרָגוֹ וְהֵן שְׁנִשְׁחַמּוּ
וְשִׁנְשָׁרְפוּ וְשִׁנְטַבְּעוּ וְשִׁנְחַנְקוּ עַל קְדוּשַׁת הַשֵּׁם .
בְּעִבּוֹר שְׂאֵנִי נֹדֵד צִדְקָה בְּעֵד הַזְכָּרַת נִשְׁמוֹתֵיהֶם .
וּבְשִׁכְרָה זֶה תִּהְיֶינָה נִפְשׁוֹתֵיהֶם צָרוּרוֹת בְּצָרוֹר
הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה
רָחֵל וְלֵאָה וְעַם שָׂאֵר צַדִּיקִים וְצַדִּיקֵי נְיֹוֹת שְׁבִנן עֵדֶן .
וְנֹאמַר אָמֵן :

ג.

אחר החזרה השייך אומר אל מלא רחמים :

לזכר .

אל מלא רחמים שזיכרן בְּמַרְוֵמִים הַמֵּצִיא מְנוּחָה

souls be bound in the Bundle of Life together with the souls of Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah, and together with the rest of the righteous men and women who are in the Garden of Eden, and, let us say: Amen.

*For the Souls of Those Who Sacrificed Their Lives to
Sanctify the Name of God*

May God remember the soul of (name him or her, and his or her father, if a particular soul is to be remembered) and the souls of all my relatives, men and women, whether from my paternal or from my maternal side who departed for their World; whether they were killed outright, or met death by violence, whether they were slaughtered or burned, whether they were drowned or strangled for the sake of sanctifying the Name of God. For their sake I vow to distribute charity, now that their souls are remembered. As a reward of this my vow, may their souls be bound in the Bundle of Life, together with the souls of Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah, and together with the rest of the righteous men and women who are in the Garden of Eden, and, let us say: Amen.

The Hazan Delivers This Prayer

For a Man

Merciful God! Thou dwellest in high heavens! find

נְכוּנָה תַּחַת פְּנֵי הַשְּׂכִינָה בְּמַעְלוֹת קְדוֹשִׁים וּמְהוֹרִים
 בְּזוֹהַר הַרְקִיעַ מְהוֹרִים אֶת נִשְׁמַת ה' (פכ"ט) שֶׁהֵלֶךְ
 לְעוֹלָמוֹ בְּעָבוֹר שֶׁנֶּדְרוּ צְדָקָה בְּעַד הַזִּכְרָת נִשְׁמָתוֹ .
 בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתוֹ . לָכֵן בְּעַל הַרְחָמִים יִסְתַּיְרֶהוּ
 בְּסִתְרֵי פָנָיו לְעוֹלָמִים . וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת
 נִשְׁמָתוֹ יְהוָה הוּא נִחְלָתוֹ וַיְנַוֵּחַ עַל מִשְׁכְּבוֹ בְּשָׁלוֹם .
 וְנֹאמַר אָמֵן :

לעֲבֹדָה .

יֵאל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמֵּצֵא מְנוּחָה
 נְכוּנָה תַּחַת פְּנֵי הַשְּׂכִינָה בְּמַעְלוֹת קְדוֹשִׁים וּמְהוֹרִים
 בְּזוֹהַר הַרְקִיעַ מְהוֹרִים אֶת נִשְׁמַת הָאִשָּׁה (פכ"ט)
 שֶׁהֵלְכָה לְעוֹלָמָה בְּעָבוֹר שֶׁנֶּדְרוּ צְדָקָה בְּעַד הַזִּכְרָת
 נִשְׁמָתָהּ . בְּגֵן עֵדֶן תִּהְיֶה מְנוּחָתָהּ . לָכֵן בְּעַל
 הַרְחָמִים יִסְתַּיְרֶהּ בְּסִתְרֵי פָנָיו לְעוֹלָמִים . וַיִּצְרֹר
 בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָהּ . יְהוָה הוּא נִחְלָתָהּ .
 וְתַנַּוֵּחַ עַל מִשְׁכְּבָהּ בְּשָׁלוֹם . וְנֹאמַר אָמֵן :

a permanent repose, beneath the wings of the Shekinah, in the degrees of the holy and pure who shine with the lustre of heaven, for the soul (*name him and his father*) who went forth to his World. For his sake, now when his soul is remembered, a vow was made to distribute alms. May his repose be in the Garden of Eden! May the Owner of mercy, therefore, treasure him in the secret places of His wings forever, and bind his soul in the Bundle of Life. May God be his inheritance. And may he repose upon his resting-place in peace; and, let us say: Amen.

For a Woman

Merciful God! Thou dwellest in high heavens! find a permanent repose, beneath the wings of the Shekinah, in the degrees of the holy and pure who shine with the lustre of heaven, for the soul (*name her and her father*) who went forth to her World. For her sake, now when her soul is remembered, a vow was made to distribute alms. May her repose be in the Garden of Eden! May the Owner of mercy, therefore, treasure her in the secret places of His wings forever, and bind her soul in the Bundle of Life. May God be her inheritance! And may she repose upon her resting place in peace; and, let us say: Amen.

לזכרים :

אל מלא רחמים שזכן במרומים המציא מנוחה
 נכונה תחת כנפי השכינה . במעלות קדושים
 ומהירים בזהר הרקיע מזהירים . את נשמת ר' (פביס)
 (פה זכרו שמות הנפטרים) שהלכו לעולמם . בעבור שנדרו
 צדקה בעד הזכרת נשמתם . בגן עדן תהא מנוחתם .
 לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים .
 ויצרור בצרור החיים את נשמתם . יהוה הוא נחלתם
 ויגדלו על משכבם בשלום . ונאמר אמן :

לנקבות :

אל מלא רחמים שזכן במרומים . המציא מנוחה
 נכונה תחת כנפי השכינה . במעלות קדושים ומהירים
 בזהר הרקיע מזהירים . את נשמת האשה (פביס) (פה)
 זכרו שמות הנפטרות) שהלכו לעולמן . בעבור שנדרו
 צדקה בעד הזכרת נשמתן . בגן עדן תהא מנוחתן .
 לכן בעל הרחמים יסתירן בסתר כנפיו לעולמים .

For Men

Merciful God! Thou dwellest in high heavens! find a permanent repose, beneath the wings of the Shekinah, in the degrees of the holy and pure who shine with the lustre of heaven, the souls of (*name all departed men for whom the memorial is delivered*) who went forth to their World. For their sake, now when their souls are remembered, a vow was made to distribute alms. May their repose be in the Garden of Eden. May the Owner of mercy, therefore, treasure them in the secret places of His wings forever, and bind their souls in the Bundle of Life. May the Lord be their inheritance! And may they repose in their resting places in peace; and, let us say: Amen.

For Women

Merciful God! Thou dwellest in high heavens! find a permanent repose, beneath the wings of the Shekinah, in the degrees of the holy and pure who shine with the lustre of heaven, the souls of (*name all departed women for whom the memorial is delivered*) who went forth to their World. For their sake, now when their souls are remembered, a vow was made to distribute alms. May their repose be in the Garden of Eden. May the Owner of mercy, therefore, treasure them in the secret places of

וַיִּצְרֹר בְּצִרְוֹר הַחַיִּים אֶת נִשְׁמָתָן . יְהוָה הוּא
נִחְלָתָן וְתַנּוּחִינָה עַל מִשְׁכָּבָן בְּשָׁלוֹם . וְנֹאמַר אָמֵן :

ד.

ביום שאין אומרים אל מלא רחמים אומרים זה :

לזכרים :

מְנוּחָה נְכוּנָה בִּישִׁיבָה עֲלִיזָה תַּחַת פְּנֵי
הַשְׂכִּינָה בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים . וְכִפְּרַת אֲשָׁמִים
וְהִרְחַקַת פָּשַׁע . וְהִקְרַבַת יֵשַׁע . וְחִמְלָה וְחִנּוּנָה
מִלְפָּנֵי שׁוֹכֵן מְעוֹנָה . וְחִלְקָא טָבָא . לְחַיֵּי הָעוֹלָם
הַבָּא . שֵׁם תִּהְיֶה מְנַת כָּל הַנִּשְׁמוֹת הַקְּדוֹשׁוֹת
וְהַטְהוֹרוֹת . שֵׁם תִּהְיֶה מְנַת כָּל הַיִּשְׂרָאֵלִים וְהַתְּמִימִים .
אֲשֶׁר הֵלְכוּ לְעוֹלָמָם כְּאֲשֶׁר בָּא יוֹמָם . שֵׁם תִּהְיֶה מְנַת
כָּל אִישׁ וְאִישׁ אֲשֶׁר עָשָׂה חֶסֶד וְצִדְקָה בְּאָרֶץ .
וּבְכָלֵּלָם יַעֲלֶה לְפָנֶיךָ זְכוֹן ר' (פכ"פ) (פה) יִזְכְּרוּ שְׁמוֹת
הַנַּעֲמִים) יִזְכְּרוּ אֱלֹהִים לְטוֹבָה עִם שְׁאֵר צְדִיקֵי עוֹלָם .
מִלֵּךְ מַלְכֵי הַמַּלְכִּים בְּרַחֲמָיו יְחַסֵּם וְיַחְמֹל עֲלֵיהֶם .

His wings forever, and bind their souls in the Bundle of Life. May the Lord be their inheritance! And may they repose in their resting places in peace; and, let us say, Amen.

(For Males)

Perfect rest, in the celestial dwelling, beneath the wings of the Shekhinah, in the degrees of the holy and pure, and forgiving of Trespassings, and removal of iniquity, and bringing near of salvation, and compassion and grace from before Him who dwelleth on high, and a good share in the world to come,—there shall be the portion of all the holy and pure souls; there shall be the portion of all the upright and perfect ones, who have gone to their eternal home, when their day came. There shall be the portion of everyone who did goodness and righteousness in this world. And amongst them may come up before Thee the memory of (name the departed). May God remember them for good with the other righteous of the world. May the supreme King of Kings in his

מֶלֶךְ מַלְכֵי הַמַּלְכִּים בְּרַחֲמָיו יִסְתִּירֵם בְּצֵל בְּנִפְיוֹ
 וּבִסְתֵּר אֲהֵלוֹ. לַחֲזוֹת בְּנוֹעַם יְהוָה וּלְבַקֵּר בְּהִיכְלוֹ.
 מֶלֶךְ מַלְכֵי הַמַּלְכִּים לִקְצֵן הַיָּמִין יַעֲמִידֵם וַיִּצְרֹר
 בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָם. וַיֵּשֶׁם כְּבוֹד מְנוּחָתָם. וַיְלַוֵּה
 אֱלֹהֵיהֶם הַשָּׁלוֹם. וְעַל מִשְׁכְּבָם יִהְיֶה שָׁלוֹם. בְּדַכְתִּיב
 יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם הוֹלֵךְ נְכוּחוֹ. הֵם
 וְכָל בְּנֵי יִשְׂרָאֵל הַשּׁוֹכְבִּים עִמָּם בְּכָלֵל הַרְחָמִים
 וְהַפְּלִיחוֹת. וְנֹאמַר אָמֵן :

לְנִקְבוֹת :

רַחֲמָנָא רַחֲמָנוּתָא דְלִיהּ הִיא . וּבְנִמְרִיהּ
 אֲתַבְּרִיאוּ עֲלֵמִיָּא . עֲלֵמָא הָדִין וְעֲלֵמָא דְאַתִּי . וּגְנִזוּ
 בִּיהּ צִדְקָנִיּוֹת וַחֲסִידֵיּוֹת . בְּרַעוּתִיהּ וּבְמִמְרִיהּ
 יִתְאַמַּר לְמַעַל קְדָמוּהִי דּוּכְרֵן הָאִשָּׁה (פב"פ) (פה יוֹכְרוּ שְׁבוֹת
 הַנָּשִׁים הַנִּפְמְרוֹת) רֹוּחַ יְהוָה תַּנְיִיחֵן בְּגֵן עֵדֵן וְאֶת־פִּטְרָא
 מִן עֲלֵמָא הָדִין בְּרַעוּת אֱלֹהָא מְרִיהּ דְשִׁמְיָא וְאַרְעָא .
 מֶלֶךְ מַלְכֵי הַמַּלְכִּים בְּרַחֲמָיו יְחַסֵּם וַיַּחֲמוֹל עֲלֵיהֶן .

mercies have pity and compassion over them. May the supreme King of Kings, in his mercy hide them beneath the shadow of his wings and in the secret places of his tabernacle, to behold the graciousness of the lord and to visit early in His temple. May the supreme King of Kings raise them at the end of days, and bound up their soul in the bundle of life. May He place glory as their resting-place, and may peace be joined unto them, and may peace reign upon their couches, as it is written: "He entereth in peace, they rest in their beds, each one that walketh in his uprightness." Both, they and all the sons of Israel who repose with them, may be in the order of mercies and forgiveness. And let us say: Amen.

(For Females)

O, merciful God, He to whom mercy belongeth, and by Whose Word the worlds were created, both this world, and the world to come, and He treasured in it the righteous and pious women. By His will and by His word, may it be said that it came up before Him the memorial of (*name here the departed women*). Let the Spirit of God make them rest in the Garden of Eden, as they have departed from this world by the will of God, the Lord of heaven and earth. May the Supreme King of Kings, in his mercies have pity and compassion over them, and may He

וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נִשְׁמָתָן. וַיֵּשֶׁם כְּבוֹד מְנוּחָתָן.
וַיִּלְוֶה אֲלֵיהֶן הַשְּׁלוֹם. וְעַל מִשְׁכְּבָן יִהְיֶה שְׁלוֹם.
בְּדַכְתִּיב יָבֹא שְׁלוֹם יִנּוּחוֹ עַל מִשְׁכְּבוֹתָם הַלֵּךְ
נְכוּחוֹ. הֵן וְכָל בְּנוֹת יִשְׂרָאֵל הַשּׁוֹכְבוֹת עִמָּהֶן בְּכָל
הַרְחָמִים וְהַסְּלִיחוֹת. וְנֹאמַר אָמֵן :

ה.

נוסח אחר :

מְנוּחָה נְכוּנָה תַּתַּת כְּנָפֵי הַשְּׁכִינָה בְּמַעְלוֹת
קְדוּשִׁים וְטְהוּרִים בְּזֹחַר הַרְקִיעַ מְאִירִים וּמְזוּהִירִים.
וּכְפָרַת אֲשָׁמִים. וְהַרְחַקַת פֶּשַׁע. וְהַקְרַבַת יֵשַׁע.
וְחַמְלָה וְחֲנִינָה מְלִפְנֵי שׁוֹכֵן מְעוֹנָה. וְחֶלֶק טוֹב לַחַיִּי
הָעוֹלָם הַבָּא. שֶׁם תִּהְיֶה מְנַת נִשְׁמַת (פְּנִים) (פֶּה) יוֹרֵי
שְׁמוֹת (חֲנַפְּטִים וְחֲנַפְּטוֹת) שֶׁנֶּאֱסָפוּ לַעֲמָם. רוּחַ
יְהוָה תְּנִיחָם בְּגֵן עֵדֶן. מֶלֶךְ מַלְכֵי הַמַּלְכִּים
בְּרַחֲמָיו יְתֹם וַיַּחְמֹל עֲלֵיהֶם. יִסְתִּיר אוֹתָם

bound their souls in the Bundle of Life. May He place glory as their resting-place, and may peace be joined unto them, and may peace reign upon their couches, as it is written: "He entereth in peace, they rest in their beds, each one that walketh in his uprightness." Both, they and all the daughters of Israel who repose with them in the order of mercies and forgiveness. And let us say: Amen.

(Another version)

Perfect rest beneath the wings of the Shekhinah, in the degrees of the holy and the pure who light and shine as the lusture of the heaven, forgiveness of trespasses, and removal of iniquity, and bringing near of Salvation, and compassion and grace from before Him who dwelleth on High, and a good share in the world to come. There shall be the portion of *(here name the departed)* who were gathered unto their people. May the Spirit of God make them rest in the Garden of Eden. May the Supreme King of Kings in his mercies have pity and compassion over

בְּצֵל כְּנָפָיו וּבִסְתֵר אֹהֶלוֹ לַחֲזוֹת בְּנוֹעַם יְהוָה
וּלְבַקֵּר בְּהִיכָלוֹ . יְלֹוֹת אֲלֵיהֶם הַשָּׁלוֹם וְעַל
מִשְׁכָּבָם יִהְיֶה שָׁלוֹם . כְּאֹמֵר יִבֹּא שָׁלוֹם
וְנִחוּ עַל מִשְׁכְּבוֹתָם הוֹלֵךְ נְכוֹחוֹ . וַיִּצְרֹר בְּצִרְרוֹ
הַחַיִּים אֶת נִשְׁמָתָם . וַיֵּשֶׁם כְּבוֹד מְנוּחָתָם
עִם כָּל שׁוֹכְנֵי עֵפֶר הַיִּשְׂרָאֵל וְהַתְּמִימִים .
וַנֹּאמֶר אָמֵן :

ו.

בקצת קהלות קודם (אל מלא רחמים):

הש"ץ אומר זה

שִׁיר הַמַּעֲלֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה :
אֲדֹנִי שְׁמָעָה בְּקוֹלִי תְהַיְיֶנָּה אֲזַנְיָה קְשׁוּבוֹת לְקוֹל
תְּחַנּוּנֵי : אִם עֲזוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד :
כִּי עֲפָדָה תִּסְלִיחָה לְמַעַן תִּצְרָא : כְּנִיתִי יְהוָה כְּנִיתָה
נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי : נַפְשִׁי לְאֲדֹנִי מִשְׁמָרִים לְבָקֵר
שְׁמָרִים לְבָקֵר : יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה

them, and may he hide them beneath the shadow of his wings and in the secret places of his tabernacle to behold the graciousness of the Lord and to visit early in His temple. May peace be joined unto them and may peace reign upon their couches. As it is said: "He entereth in peace, they rest in their beds, each one that walketh in his uprightness. May He bound in the Bundle of Life their souls, and may He place glory as their resting-place together with all those who dwell in the dust, the upright and perfect ones. And let us say Amen.

In some places the Hazan delivers the following prayer before the Memorial service:

A song of ascents: Out of the depths have I called Thee, O Lord. Lord hearken unto my voice; let Thine ears be attentive to the voice of my supplications. If Thou, O Lord, shouldest mark iniquities, O Lord, who could stand? For with Thee there is forgiveness, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord, more than watchmen for the morning; yea, more than watchmen for the morning. O Israel, hope in the Lord; for with the Lord there is mercy, and with

החֶסֶד וְהַרְפֵּה עַמּוֹ פְּדוּתָּהּ : וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל
מִכָּל עֲוֹנוֹתָיו :

וְ

אֲנִישׁ כְּחֶזֶר יָמָיו כְּצִיץ הַשָּׁדָה כֵּן יִצְיֵן :
כִּי רוּחַ עֲבָרָה בּוֹ וְאִינֶנּוּ וְלֹא יִכְרַנּוּ עוֹד מִקּוֹמוֹ :
וְחֶסֶד יְהוָה מֵעוֹלָם וְעַד עוֹלָם עַל יִרְאָיו וְצִדְקָתוֹ
לִבְנֵי בָנִים :

ח.

מָה רַב טוֹבָה אֲשֶׁר צִמְנָה לִירֵאָהּ פְּעֻלָּתָהּ
לְחַסִּים בָּהּ נִגְדָה בְּנֵי אָדָם : מָה יָקָר חֶסֶדָה אֱלֹהִים
וּבְנֵי אָדָם בָּצֵל בְּנִפְיָהּ יַחֲסִיּוֹן : יְרוּיֹן מִדֶּשֶׁן בֵּיתָהּ
וְנָחַל עֲדָנֶיהָ תִּשְׁקֶם : יַעֲלוּ חֲסִידִים בְּכָבוֹד יִרְנְנוּ עַל
מִשְׁכְּבוֹתָם : סוֹף דְּבָר הַכֹּל נִשְׁמָע אֶת הָאֱלֹהִים יִרְאֵה
וְאֶת מִצְוֹתָיו שְׁמֹר כִּי זֶה כָּל הָאָדָם : טוֹב שֵׁם מִשְׁמֶן
טוֹב וַיֵּם הַמָּוֶת מִזֶּם הַחַיִּים : רוּחַ אֵל עֲשֵׂתָנִי וְנִשְׁמַת

Him is plenteous redemption. And He will redeem Israel from all his iniquities.

As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof knoweth it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear, and His righteousness unto children's children.

Oh, how abundant is Thy goodness which Thou hast treasured up for them that fear thee, which thou hast wrought for them that take refuge in Thee, in the sight of the sons of men. How precious is Thy loving-kindness, O God! And the children of men take refuge under the shadow of Thy wings. They sate themselves with the fatness of Thy house; and Thou givest them to drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light do we see light. Let the pious exult in glory, let them sing for joy upon their beds. The end of the matter, all having been heard; fear God and keep His commandments, for this is the whole man. A good name is better than precious oil; and the day of death than the day of one's birth. The spirit of God hath made

שְׂדֵי תְהִינִי: גַם כִּי אֵלֶּךָ בְּגִיָּא צִלְמוֹת לֹא אִירָא רַע
 כִּי אַתָּה עֲמָדִי שְׁבֻטָּה וּמִשְׁעָנְתָּה הִמָּה יִנְהַמּוּנִי:
 אֲנִי בְּצֹדֶק אֶחְזֶה פָּנֶיךָ אֶשְׁבְּעָה בְּהַקִּיץ תִּמְוָנְתָּה:
 כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הֵבֵא שְׁנֵאֲמַר וְעַמָּה
 כָּלָם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ נָצַר מִפְּעֵי מַעֲשֵׂי
 יָדֵי לְהַתְפָּאָר: עוֹרֹו יִשְׁנִים מִשְׁנֵנְתְּכֶם וְנִרְדָּמִים הִקְיֹצוּ
 מִתְרַדְמֵתְכֶם חֲפָשׁוּ בְּמַעֲשֵׂיכֶם וְחֹזְרוּ בְּתִשׁוּבָה וְזָכְרוּ
 בּוֹרְאֵכֶם הַבִּיטוּ לְנַפְשׁוֹתֵיכֶם וְהִיטִיבוּ דְרָכֵיכֶם
 וּמַעֲלָלֵיכֶם וְיַעֲזֹב כָּל אֶחָד מִכֶּם אֶת דְּרָכּוֹ הָרָעָה
 וּמִחֲשַׁבְתּוֹ אֲשֶׁר לֹא טוֹבָה: אֲשֶׁרִי מִי שֶׁעָמְלוּ בַּתּוֹרָה
 וְעוֹשֶׂה נְחִת רִיחַ לְיוֹצְרוֹ: גְּדַל בְּשֵׁם טוֹב וְנִפְטָר בְּשֵׁם
 טוֹב מִן הָעוֹלָם וְעָלְיוֹ אָמַר שְׁלֵמָה בְּחֻכְמָתוֹ טוֹב שֵׁם
 מִשְׁמֵן טוֹב וְיוֹם חַמּוֹת מְיוֹם הַגִּלְדוֹ: לְמוֹד תּוֹרָה
 הִרְבָּה וְיִתְּנוּ לָהּ שְׂכָר תְּרִיבָה. וְדַע שְׁמִתָּן שְׂכָרָם
 שֶׁל צְדִיקִים לְעֵתִיד לְבָא:



me, and the breath of the Almighty giveth me life. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me. As for me, I shall behold Thy face in righteousness, I shall be satisfied when I awake, with Thy likeness. All Israel have a share in the world to come, as it is said: "And Thy people shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

Awake, O ye sleeping ones from your sleep, and ye who are fast asleep wake up from your heavy sleep, search your doings and return with penitence, and remember your Creator. Look out for your souls, and better your ways and your doings, and let each one of you forsake his bad way, and his thought which is not good. Happy is he whose toil was in the Torah, and who caused pleasure of spirit to his Creator. He lived with a good name and departed with a good name, from this world. It is concerning such a one that (King) Solomon said in his wisdom: "A good name is better than precious oil; and the day of death than the day of one's birth." Learn much Torah so that you will be given much reward, and know that the grant of reward unto the righteous will be in the time to come.

In memory
of dearly beloved

who passed away
on the of

May h dear soul rest
in everlasting peace.

Neshama-light is to be lighted on the evening before the memorial day.

MAZKIR NE'SHOMOTH FOR THE NEXT 50 YEARS

Year	8th Day of Passover	2nd day of (Pentecost)	Day of Atonement	Shemini- Azereth
1934	April 7	May 21	Sept. 19	Oct. 1
1935	April 25	June 8	Oct. 7	Oct. 19
1936	April 14	May 28	Sept. 26	Oct. 8
1937	April 3	May 17	Sept. 15	Sept. 27
1938	April 23	June 6	Oct. 5	Oct. 17
1939	April 11	May 25	Sept. 23	Oct. 5
1940	April 30	June 13	Oct. 12	Oct. 24
1941	April 19	June 2	Oct. 1	Oct. 13
1942	April 9	May 23	Sept. 21	Oct. 3
1943	April 27	June 10	Oct. 9	Oct. 21
1944	April 15	May 29	Sept. 27	Oct. 9
1945	April 5	May 19	Sept. 17	Sept. 29
1946	April 23	June 6	Oct. 5	Oct. 17
1947	April 12	May 26	Sept. 24	Oct. 6
1948	May 1	June 14	Oct. 13	Oct. 25
1949	April 21	June 4	Oct. 3	Oct. 15

MAZKIR NE'SHOMOTH FOR THE NEXT 50 YEARS

Year	8th Day of Passover	2nd day of (Pentecost)	Day of Atonement	Shemini- Azereth
1950	April 9	May 23	Sept. 21	Oct. 3
1951	April 28	June 11	Oct. 10	Oct. 22
1952	April 17	May 31	Sept. 29	Oct. 11
1953	April 7	May 21	Sept. 19	Oct. 1
1954	April 25	June 8	Oct. 7	Oct. 19
1955	April 14	May 28	Sept. 26	Oct. 8
1956	April 3	May 17	Sept. 15	Sept. 27
1957	April 23	June 6	Oct. 5	Oct. 17
1958	April 12	May 26	Sept. 24	Oct. 6
1959	April 30	June 13	Oct. 12	Oct. 24
1960	April 19	June 2	Oct. 1	Oct. 13
1961	April 8	May 22	Sept. 20	Oct. 2
1962	April 26	June 9	Oct. 8	Oct. 20
1963	April 16	May 30	Sept. 28	Oct. 10
1964	April 4	May 18	Sept. 16	Sept. 28
1965	April 24	June 7	Oct. 6	Oct. 18
1966	April 12	May 26	Sept. 24	Oct. 6

MAZKIR NE'SHOMOTH FOR THE NEXT 50 YEARS

Year	8th Day of Passover	2nd day of (Pentecost)	Day of Atonement	Shemini- Azereth
1967	May 2	June 15	Oct. 14	Oct. 26
1968	April 20	June 3	Oct. 2	Oct. 14
1969	April 10	May 24	Sept. 22	Oct. 4
1970	April 28	June 11	Oct. 10	Oct. 22
1971	April 17	May 31	Sept. 29	Oct. 11
1972	April 6	May 20	Sept. 18	Sept. 30
1973	April 24	June 7	Oct. 6	Oct. 18
1974	April 14	May 28	Sept. 26	Oct. 8
1975	April 3	May 17	Sept. 15	Sept. 27
1976	April 22	June 5	Oct. 4	Oct. 16
1977	April 10	May 24	Sept. 22	Oct. 4
1978	April 29	June 12	Oct. 11	Oct. 23
1979	April 19	June 2	Oct. 1	Oct. 13
1980	April 8	May 22	Sept. 20	Oct. 2
1981	April 26	June 9	Oct. 8	Oct. 20
1982	April 15	May 29	Sept. 27	Oct. 9
1983	April 5	May 19	Sept. 17	Sept. 29

FAMILY TREE, ASCENDANTS AND DESCENDANTS

Name of Deceased _____

Date of Birth _____

Date of Demise _____

Father's Name _____

Mother's Name _____

Grandfather—Paternal Side _____

Grandfather—Maternal Side _____

Grandmother—Maternal Side _____

Grandmother—Paternal Side _____

Husband's Name (Wife's Name) _____

Children's Names _____

Grandchildren's Names _____

THESE ARE THE PRINCIPAL REGULATIONS OF MOURNING

Abraham ordered that the dead shall be disposed of by placing the corpse in the earth. (Gen. 23:19.) Such was the Hebrew form of inhumation from the very inception of Jewish history (קבורה בקרקע).

Moses instituted a period of seven days' mourning for the loss of anyone of the seven relatives. These are: father, mother, son, daughter, wife, sister, brother (עֵיבֶעָה קְרוּבִים). During the time funeral preparations are being made, the mourner is excused from every religious obligation (אִינוּת).

After the funeral it is customary for friends of the bereaved to provide the meal of consolation (סעודת הבראי).

Gamliel II ordered that all the dead, rich and poor alike, shall be buried in plain linen, and not each one in garments according to the means of the family, as had been the custom before his day. (תכריכין).

During the period of mourning it is forbidden to sit upon a chair, bathe, trim the hair, wear shoes, new clothes, work, study the Torah (save the book of Job, or Lamentations), do business, or walk on the street (טבעה).

The Rabbis, at a later period, have inaugurated a still longer period, extending the seven-day limit to that of thirty days (שלשים) when it is forbidden to

travel in foreign countries for commercial purposes, marry, visit places of amusements, wear new clothes, or trim the hair.

Upon the demise of a father, or a mother, or upon hearing of the demise of either, even if it be after thirty days since such demise happened (שְׁמִיעָה רַחוּקָה) the mourner must make a rend on the left side of his coat or vest-coat as a manifestation of sorrow (קָרִיעָה) thereby saying: "Blessed be thou, O Lord, King of the universe, who art a Truthful Judge."

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם דִּין הָאֵמֶת

Upon the demise of all other of the seven relatives, the rend is made on the right side of the garment. The benediction is the same, and when such tiding reaches one after thirty days he is excused from *Shivah*.

The KADDISH is recited by the mourner for a period of eleven months. The most wicked in Israel are judged., before their souls get final repose, fully twelve months. There is special memorial prayer—Yizkor (מוֹכִיר נִשְׁמוֹת) for the dead, recited on Yom-ha-Kipurim, (יוֹם הַכִּפּוּרִים) Shemini-Azeret, (שְׁמִינִי עֶצְרֶת) the last day of Pesach, (אַחֲרוֹן שֶׁל פֶּסַח) and the second day of Shebuot (שְׁנֵי שֶׁל שְׁבוּעוֹת)

No public mourning is permitted on Sabbaths and holidays. If a demise occurs on the eve of a holiday, and the funeral takes place before sun-set, the mourner is exempted from *Shivah*. Moreover, the thirty days' period is, under such circumstances, reduced as follows: After Rosh-ha-Shanah, or Yom-ha-Kipurim, by seven

days; after Pesach, or Shebuot, by fifteen days; after Sukkot, by twenty-two days.

If, after the period of Shebah, a holiday intervenes, the mourner is released from the thirty days' period. If a death occurs during a holiday, the period of mourning begins at the termination of such holiday; but in diaspora the last day of Pesach, or Shebuot, or Sukkot is deducted from the Shebah and Shloshim.



על קבר אביו בשנה ראשונה למותו
 רבון כל העולמים. אלהי האלהים ואדוני
 האדונים. אני מפיל תחנותי לפניך ואתה תשמע
 מן השמים. אָנָּה מֶלֶךְ רַחוּם וְחַנוּן. וְכוּר לִי הַיּוֹם
 עֲמָדִי לְפָנֶיךָ בְּלֵב נִשְׁכָּר וְנִדְכָּה בְּמוֹרָא וּפְחַד
 אֲמוּנָה בְּאַבְלֵי עַל עֲנוּי נַפְשׁ אָבִי אוֹלֵי חַטָּא אוֹ
 עוֹה אוֹ פֶּשַׁע לְפָנֶיךָ כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ
 אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחַטָּא. וְאֲנִי מִלֵּאתִי חֲרָדָה
 וּבִאתִי לְבַקֵּשׁ רַחֲמִים וְתַחֲנוּנִים עָלָיו מִלְּפָנֶיךָ.
 הֲרִינִי לְכַפֶּרֶת מִשְׁכָּבוֹ וְעֲנוּי נַפְשׁוֹ הַיּוֹם בְּתַעֲנִית
 לְפָנֶיךָ. וְאַתָּה מֶלֶךְ רַם וְנִשְׂא. שׁוּבֵן עַד אֵת יְדָבָא
 וּשְׁפַל רוּחַ. אֲשֶׁר יִמְנֶדֶ פְּשׁוּטָה לְכָל בָּאֵי עוֹלָם.
 בְּחֶסֶדְךָ זָכָר לִי אֲתָה לְמַעַן שְׁמֹךְ יְיָ הַגָּדוֹל וְהַקָּדוֹשׁ
 שְׁאֲנִי מִיַּחַד בְּכָל יוֹם פַּעַמִּים שְׁיִהְיֶה חֶלְבִּי וְדָמִי
 הַנֶּתְמַעַט הַיּוֹם בְּתַעֲנִיתִי וְנִסּוּךְ דְּמַעַת עֵינֵי בְּאֵלֹהֵי
 הַקְּרִבָּתִים עַל גְּבִי מִזְבִּיחְךָ הַקָּדוֹשׁ אֲשֶׁר הָיָה
 בִּירוּשָׁלַיִם וְהָרוּם בְּעֻנְיִנוֹ לְכַפֵּר עַל נַפְשׁ אָבִי
 (פב"ב) בְּקִרְאִי עֲנֵנִי אֱלֹהֵי צִדְקִי. כִּי לֹךְ תְּלִוּיוֹת

*This prayer is delivered on a Father's Graveside
the first year after his demise.*

Overlord of all worlds, God of gods and Lord of lords! I let fall my supplication before Thee, and hear Thou from heaven. I pray unto Thee, O King of mercy and grace! Remember that on this day I stand before Thee broken-hearted, in humility, in fear and dread, enshrouded in mourning for the afflicted soul of my father. Peradventure, my father sinned, transgressed, or rebelled against Thee; for there is no perfectly righteous man in this world who ever does good and sinneth not. Because thereof I am filled with terror, and I came to plead for mercy and grace for him from Thee. I appear this day before Thee fasting for the atonement of his afflicted soul, and for his repose. And Thou, O exalted King, though Thy dwelling is on high, yet is Thy abode ever with the humble and the contrite, and Thy right hand is ever ready to receive all that pass through life in this world. Even as Thou art merciful, remember me for the sake of Thy Great and Holy Name, the Unity of which I declare twice daily, that my fat and blood, which is this day being lessened by my fasting, and the shedding of tears by my eyes, be to Thee as if I had them offered upon Thine holy altar which was in Jerusalem, but which was destroyed by our sin to atone for the soul of my father (naming him and his father). In my call to Thee answer me, O God of righteousness! for unto Thee my

עיני ולבי עד שתאיר בְּחַמְלָתְךָ על נַפְשׁוֹ וְתַעֲלֶה
 וְזָרוֹנוֹ לִפְנֵי כִסֵּא כְבוֹדְךָ לְהַשְׁבִּיעַ בְּצַחֲצָחוֹת
 גַּפְשׁוֹ וְנַשְׁמָתוֹ מִנַּחַל עֲדֻנְיָךְ עִם הַצַּדִּיקִים עוֹשֵׂי
 רְצוֹנְךָ שְׂבַע שְׁמָחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ
 נִצָּחַ. וַיִּתְּקֵם בּוֹ מִקְרָא שְׂכָתוֹב וְנִחַךְ יְיָ תָמִיד
 וְהַשְׁבִּיעַ בְּצַחֲצָחוֹת גַּפְשׁוֹ וְעֲצָמוֹתֶיךָ וְחַלִּיץ וְהָיִיתָ
 כְּגֵן רְנוּה וּכְמוֹצָא מִים אֲשֶׁר לֹא יִכָּבֹּדוּ מִיָּמֹי. אֲזִי
 תִּתְעַנֵּג עָלַי יְיָ וְהִרְבַּבְתִּיךָ עַל בְּמַתִּי אֲרָץ וְהֶאֱבַלְתִּיךָ
 נִחְלַת יַעֲקֹב אָבִיךָ כִּי פִי יְיָ דִבֶּר :

מְנוּחָה נְכוֹנָה. בִּישִׁיבָה הָעֲלִיּוֹנָה. תַּחַת בְּנֵפִי
 הַשְׁכִּינָה. בְּמַעֲלַת טְהוֹרִים וְקִדּוּשִׁים. בְּזֹהַר הַרְקִיעַ
 מְאִירִים וּמְזוֹהִירִים וְחַלּוּץ עֲצָמוֹת וּבְכֶרֶת אֲשָׁמִים.
 וְהִרְחַקְתָּ פֶשַׁע. וְהִקְרַבְתָּ יֵשׁוּעַ. וְהִמְלָה נְחִינָה
 מִלִּפְנֵי שׁוֹכֵן מְעוֹנָה וְחֶלֶק טֹב לַחַיֵּי הָעוֹלָם הַבֹּא.
 שֵׁם תְּהִיָּה דִירָת וּמַחֲיָצָת וַיִּשְׁיבֵת נֶפֶשׁ אָבִי (פב"ב)
 הַשֵּׁם הַטּוֹב. רוּחַ יְיָ תִּנְהַגְהוּ לְגַן עֵדֶן. מְלֶךְ מַלְכֵי
 הַמְּלָכִים בְּרַחֲמָיו יִרְחַם עָלָיו וַיְחַיֵּם וַיַּחְמוּל. מְלֶךְ
 מַלְכֵי הַמְּלָכִים בְּרַחֲמָיו יִסְתַּיְרְהוּ בְּצֹל בְּנָפְיוֹ

heart and my eyes are directed, until Thou wilt, in Thy lovingkindness, give light to his soul, and wilt bring up his remembrance before the Throne of Thy Glory to have his soul and spirit filled with the purity of Thy pleasant brook along with all the righteous who do Thy bidding and who fully partake of the joy of Thy presence, even of the sweetness at Thy right hand evermore. May the fulfilment of the Verse, as it is written, be upon him, saying: "And the Lord will guide thee constantly and will satisfy thy soul in times of drouth, and strengthen thy bones, and thou shalt be like a well-watered garden, and like a spring of water, the waters of which will never deceive. Then shalt thou find delight in the Lord and I will cause thee to tread upon the high places of the earth, and I will cause thee to enjoy the inheritance of Jacob thy father, for the mouth of the Lord hath spoken it."

There, in a firm repose, in a heavenly habitation, beneath the wings of the Shekinah, in the degree of the pure and the holy, who, like unto the brightness of the expanse, illumine and shine, even there, whence strengthening of the bones, atonement for the guilty, removal of transgression, hastening of help, lovingkindness and grace come by the will of Him whose dwelling is there, and there, whence the good share for a life in the World-to-Come, is derived, may be the dwelling-place, and boundary, and habitation of my father (naming him and his father). By the goodness of His Name may the Spirit of God lead him to the Garden of Eden. May the King, who crowneth kings, in His mercy, be merciful to him, spare him, and have compassion upon him. May the King who crowneth kings, in His lovingkindness, conceal him in the shadow of His wings, and in His secret

וּבִסְתֵּר אֲהֵלוֹ לַחַוּוֹת בְּנוֹעַם יי וּלְבִקֵּר בְּהִיכְלוֹ.
 לִקְץ הַיָּמִין יַעֲמִידֶהוּ. וּמִנְחַל עֲדָנָיו יִשְׁקֶהוּ. וַיִּצְרֹר
 בַּצָּרֹר הַחַיִּים נִשְׁמָתוֹ. וַיָּשִׁים כְּבוֹד מְנוּחָתוֹ. יי
 הוּא נִחֲלָתוֹ. וַיִּלְוֶה אֵלָיו הַשָּׁלוֹם. וְעַל מִשְׁכְּבוֹ
 יִהְיֶה שָׁלוֹם. כָּמוֹ שֶׁכְּתוּב יְבוֹא שָׁלוֹם יְנוּחוֹ עַל
 מִשְׁכְּבוֹתָם הַלֵּךְ נִכְחוֹ הוּא וְכָל שׂוֹכְבֵי עָמּוֹ יִשְׂרָאֵל
 בְּכֻלָּל הַרְחָמִים וְהַסְּלִיחוֹת וְכֵן יִהְיֶה רְצוֹן. וְנֹאמַר אָמֵן:
 בְּלַע הַמָּוֶת לִנְצַח וּמָחָה יי יִהְיֶה דִמְעָה מֵעַל
 כָּל פָּנִים וְחֶרֶפֶת עָמּוֹ יִסִּיר מֵעַל כָּל הָאָרֶץ כִּי יי
 דִּבֶּר: יִחְיוּ מִתִּיד נִבְלָתִי יְקִימוּן הַקִּיּוֹצוֹ וְרַנְּנוּ שִׁבְגֵי
 עֶפֶר כִּי טַל אִוְרוֹת טָלִיד וְאָרֶץ רַפָּאִים תַּפִּיל:
 וְהוּא רַחוּם יַכְפֹּר עֲוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב
 אִפּוֹ וְלֹא יַעִיר כָּל חַמָּתוֹ. יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ
 בְּיוֹם קְרָאֵנוּ:

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרָאתִיד יי. יי שִׁמְעָה
 בְּקוֹלִי תִהְיֶינָה אֲזִינוֹךְ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי: אִם
 עֲוֹנוֹת תִּשְׁמָר יֵה אֲדָנִי מִי יַעֲמֹד. כִּי עָמִיד הַסְּלִיחָה
 לְמַעַן תִּזְהָא. קוֹיָתִי יי קוֹיָתָה נִפְשִׁי וְלִדְכָרוֹ הוֹחֵלָתִי:

tent, to behold the sweetness of the Lord, to make visitation in His Temple. When the Messiah will come He shall resurrect him, and from His sweet brook shall He give him drink, and He shall bind his soul in the bundle of life, and set up his repose in a place of glory. The Lord be his inheritance! May He connect him with peace, even as it is written: "Peace will come; they will repose in their resting-places, he who was walking straight." May he, and all the dead of his people Israel, be included among those who will receive God's mercy and forgiveness, even so be it the will of God, and let us say: Amen.

He will destroy death forever, and the Lord God will wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth, for the Lord hath spoken it. Thy dead shall live, my dead bodies will arise; awake and sing, ye that dwell in the dust; for a dew on herbs is Thy dew, and the earth shall cast out the departed.

And He being merciful, forgiveth iniquity, and destroyeth not; yea, many a time He turneth His anger away, and doth not stir up all His wrath. Save, O Lord: may the King answer us on the day when we call.

A Song of Degrees: Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications. If Thou, O Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth

נִפְשֵׁי לְאֲדָנִי מְשׁוּמְרִים לְבִקְרָה שׁוּמְרִים לְבִקְרָה:
יְחַל יִשְׂרָאֵל אֵל יְיָ כִּי עִם יְיָ הַחֶסֶד וְהַרְבֵּה עֲמוֹ
פְּדוּת. וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

על קבר אמו בשנה ראשונה למיתתה
אֲנִי מִלֶּךְ מַלְכֵי הַמַּלְכִּים בְּרַחֲמֶיךָ וְזִכְרֶיךָ וְאֵל
תְּבִינָה עֲנוּתִי שְׁהַתְּעִנֵּנִי הַיּוֹם לְפָנֶיךָ עַל נִפְשֵׁי אָמִי
(פב"ב) אוֹלֵי חֲטָאָה אוֹ פֶּשַׁע אוֹ עֲוֹתָה לְפָנֶיךָ
עַל זֹאת רָעָדָה אֲחֻזָּתִי וּבְכוּשָׁת פָּנִים בָּאתִי בְּצוּם
וּבְכִי עָטוּף בְּאַבְלֵי לְפָנֶיךָ לְבִפְרֵת מִשְׁכָּבָה. וְעֲנוּי
נִפְשֵׁי תַהֲת עֲנוּי נִפְשָׁה. אֵל מִלֶּךְ רַחוּם וְחַנוּן רַחוּם
עָלֶיךָ בְּגוֹדֵל חֶסֶדֶיךָ כִּי אַתָּה יְיָ טוֹב וְסֶלַח וְרַב
חֶסֶד לְכָל קוֹרְאֶיךָ. קַח נָא מִיעוֹט יְדָמִי וְחֻלְבִּי
הַמִּתְמַעֵט הַיּוֹם בְּתַעֲנִיתִי יְהֵא נָא רָצוּי וּמְקַבֵּל
לְפָנֶיךָ בָּאֵלוֹ הַקְּרִבָּתִים עַל גְּבִי מוֹבְחָךְ הַקְּדוֹשׁ
הַשָּׁמַיִם בְּעֻנְיִנוּ וּבְפֶר עַל נִפְשֵׁי אָמִי (פב"ב). יְיָ
שְׁמַע תְּפִלָּתִי הָאֻיָּנָה אֵל תַּחֲנִנִּי בְּאַמוֹנָתְךָ. עֲנֵנִי
לְמַעַן קִדְשֵׁת שְׁמֶךָ הַגָּדוֹל וְהַקְּדוֹשׁ שְׁאֵנִי מִיָּחַד

wait, and in His worth do I hope. My soul waiteth for the Lord, more than watchmen for the morning. O let Israel hope in the Lord; for with the Lord there is lovingkindness, and with Him is plenteous deliverance. And He shall deliver Israel from all his iniquities.

*This prayer is delivered on a mother's graveside
the first year after her demise.*

I pray Thee, O King who crowneth kings, in Thy mercy remember me, and do not despise my affliction on this my fast-day for the soul of my mother (name her and her father). Peradventure she did commit a sin, a transgression, or an iniquity against Thee, because of which a trembling seizes me, and with a countenance full of shame I appear before Thee enshrouded in my mourning to atone for her, and pray for her repose. May the affliction of my soul spare her soul from being afflicted. O God, King of mercy and compassion! in Thy great lovingkindness have mercy upon her; for Thou, O Lord, art good, and forgiving, and merciful, to all who supplicate Thee. Receive, I pray Thee, the quantity of my blood and fat which is being diminished this day in my fasting; may it be Thy will to accept it even as if I had sacrificed it upon Thy holy altar, which is now desolate on account of our sins; and may it atone for the soul of my mother (name her and her father). O Lord, hear my prayer; give ear to my supplication, for I trust in Thy faithfulness. Answer me for the sake of Thy great and Holy Name, the Unity of which I declare twice daily.

בְּכָל יוֹם פְּעָמִים. הָאֵר בְּחִמְלָתְךָ עָלֶיהָ יַעֲלֶה נָא
 וְכִרְוֶנָה לִפְנֵי כִסֵּא כְבוֹדְךָ וְתִתְעַדֵּן נִשְׁמָתָהּ עִם
 הָאֲמָהוֹת הַקְדוּשׁוֹת שְׁבַע שְׁמָחוֹת אֶת פָּנֶיךָ נְעִימוֹת
 בִּימִינְךָ נִצַּח. וַיִּתְּנֵם בָּהּ מִקְרָא שְׁכָתוֹב קוֹמֵי
 אוּרֵי כִי כָא אוּרְךָ וְכְבוֹד יְיָ עָלֶיךָ וְנָרְח. כִּי הִנֵּה
 הַחֹשֶׁךְ יִכְסֶּה אֶרֶץ וְעֶרְפֹּל לְאֲמִים. וְעָלֶיךָ יוֹרֵחַ
 יְיָ וְכְבוֹד יְיָ עָלֶיךָ יִרְאֶה. יְהִי לְרָצוֹן אֲמָרֵי פִי
 וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי:

אֵל מְלֵא רַחֲמִים אֲשֶׁר בְּאֲמָרֵי פִיךָ בְּרָאתָ אֶת
 הָעוֹלָם וּמְלוֹאוֹ. יוֹצֵר כָּל הָעוֹלָמִים אֲשֶׁר צִפְנִתָּ
 רַב טוֹב לַחֲסִידֶיךָ הַמִּתְהַלְכִּים לְפָנֶיךָ בְּרָצוֹנְךָ
 בְּחִסְדֶּיךָ וּבְכֹחְךָ הַגָּדוֹל תֹּאמַר לַעֲלוֹת לְפָנֶיךָ
 וְכִרּוֹן הָאִשָּׁה הַצְנוּעָה (אָמִי) (פב"ב) רוּחַ יְיָ תְּנִיחָהּ
 לְגֵן עֵדֶן. הַמִּלֵּךְ בְּרַחֲמָיו יַחְמוֹל עָלֶיהָ. וַיְלֻחַ אֶלֶיָּהּ
 הַשָּׁלוֹם. וְעַל מִשְׁכְּבָהּ יִהְיֶה שָׁלוֹם. בְּדַכְתִּיב יָבֵא
 שָׁלוֹם יְנוּחוֹ עַל מִשְׁכְּבוֹתָם הוֹלֵךְ נְכוּחוֹ הִיא וְכָל
 בָּנוֹת יִשְׂרָאֵל עִמָּה בְּכָלֵל הַרַחֲמִים וְהַסְּלִיחוֹת
 מֵעַתָּה וְעַד עוֹלָם. אָמֵן: מְנוּחַ גְּבוּרָה וְכִי תִסְא דף 28

Bring light to her by Thy compassion; may her remembrance ascend before Thy Throne of Glory, and grant that her soul enjoy the company of the holy mothers. Fulness of joy is in Thy presence, pleasures are at Thy right hand for evermore. May this Verse be said concerning her: "Arise, give light, for thy light is come, and the glory of the Lord is shining upon thee; for, behold, the darkness shall cover the earth, and gross darkness the peoples, but over thee will shine forth the Lord, and the Glory of the Lord will be seen over thee." May the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock and my Redeemer.

O merciful God! with the utterance of Thy mouth Thou hast created the world and everything therein, and hast formed likewise all worlds! For Thy pious, who walk before Thee Thou hast treasured up much good; may it be Thy will that in Thy mercy and great might Thou shalt command to bring up before Thee the remembrance of that pious woman, my mother (name her and her father). May the Spirit of the Lord lead her to the Garden of Eden. May the King in His mercy have compassion upon her; may peace accompany her; may her repose be in peace, even as it is written: "Peace will come, they will repose in their resting-places, they that walk in the path of righteousness"—even she together with all the daughters in Israel—may they be included in Thy mercy and forgiveness from now and evermore: Amen.

*(Here the Prayer, "There in a Firm Repose," is
Delivered, as at the Father's Grave; Supra, Page 29.)*

תפלה על קבר אביו

בְּחֶשֶׁכֶת הַקִּבְר הָיָה טְמוּנָה גְּנוּת אָבִי. כָּל מַחְמְדֵי
אֲשֶׁר הָיָה לִי מִימֵי קָדֶם פֶּה נִטְבְּעוּ – אָבִי הַיָּקָר
אֲשֶׁר הִלֵּךְ בְּחוּם וּבְמִישׁוֹר לְפָנֶיךָ רִחוּךְ הַקָּדוֹשׁ
הַנִּבְיָה עוֹף לְעוֹלָם הַנִּצְחִי צִפְנֹתָהוּ בְּסִתָּר כְּנָפֶיךָ
סָלָה – אֲשֶׁרִי לוֹ לֹא זָאת הִיָּתָה הַפְּנוּחָה וְהַנִּחָלָה
בֵּין בְּנֵי תְּמוּתָהּ. יָקָר בְּעֵינַי יְיָ הַמּוֹתָה לַחֲסִידָיו
וַיִּתְּהֵלְךָ אֶת הָאֱלֹהִים וַאֲיָנֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים.
אֵךְ עָלִי לְבִי כָּל הַיּוֹם דָּוָה. מַחְמְדֵי נִלְקָחָה הוֹדִי
וְהִדְרִי מִחֲמַד עֵינִי וְלִבִּי מְנִי נִבְעֶדְרָה. שְׁחוּתִי
נִדְבִיתִי עַד מָאֹד כָּל הַיּוֹם קוֹדֵר הִלְכֹתִי. אֲהָה!
כָּל יָקָר אֲבֹתִי. כָּל עוֹד הָיָה אֶתְנֹו לֹא הָיִיתִי
יֹדֵעַ גִּדֹּל עָרְפוֹ לְהוֹקִיר אוֹתוֹ וּלְכַבְּדוֹ כְּבֶן לְאָב.
לֹא אָבִיתִי לְשִׁמוּעַ לְקוֹל תּוֹכְחָתוֹ. אָמְנָם אֲנֹכִי
חָטָאתִי – וּפֹה עַל אֲדָמַת הַקֶּדֶשׁ הַזֹּאת אֶתְנֹדָה
עַל רוּעַ מַעַלְלָיו. עָלִי הָיָה לְכַבֵּד אוֹתוֹ בְּחַיָּיו
וּבְמוֹתוֹ. כִּי אֲנִי בָּשָׂר מִבְּשָׂרוֹ וְעֶצֶם מִעֶצָּמוֹ וְהָיָה
מִשְׁתַּף בְּבִרְיָאֹתִי וְאֲנִי – לֹא לְנַפְשִׁי לְבַד הִרְעוֹתִי

Prayer at a Father's Graveside:

Here, in the gloom of the grave, rests the body of my father. Here lies buried the precious treasure that was mine of yore—my beloved father who walked in righteousness and integrity before Thee. His sainted spirit soared into the eternal life, and Thou shelterest him under Thy wings for ever.

Happy is he! Among mortals was not true repose and inheritance. Precious in the sight of the Lord is the death of his servants. And now he walketh with God, and he is no more; for God hath taken him away.

But my heart is in pain all the day long; all my joy is taken from me; my pride and my glory and the coveted of my eyes and of my heart is gone from me. I am bowed down and crushed to the utmost; all the day long I walk around full of grief. Alas! I have lost my dearest possession. While he was still with us, I did not recognize fully his worth, so that I might have loved him and revered him, as is due to a father from his son. I did not listen to his words of chastisement. Truly I have sinned, and here upon this holy ground I confess my iniquitous deeds. It was my duty to honor him during his lifetime and also at his death, for I am flesh of his flesh and bone of his bones, and he was my progenitor, and not only have I thereby disgraced my own soul, but

כי גם נגידו פשעתי תחת אשר הנה לי לזפותו
 להעלהו מעלה מעלה לרב טוב הצפון אני
 הרעותי את מעשי וכזאת עשיתי. — אך עתה אחרי
 שובי נחמתי ושמתי מעשי ללבי אחרי הודעי
 ספקותי על ירך ואמרתי אעלה נא אל הר האלהים
 ואשפוד פה ללבי ונפשי ואבקש רחמים מכם
 על רמים כי רבו מאד אנוחותי וכל אברי בקרבי
 נתפוררו אולי ישמע אל ויאמר סלחתי. והנה
 הרימותי את ידי אל יי אל אל רחום וחנן ארך
 אפים נוצר חסד לאלפים המביט מראשית אחרית
 אולי ישא פני לשום לי שארית בארץ ולחוציאני
 לחפשי מדיני כי אנכי לא אוכל להמלט ההרה
 פן תדבקני הרעה ומתי. אָנָּה הָאֵל הַרְחֵם הָסֵר
 מִנִּי הַמוֹנֵעַ לְמַעַן אוֹכַל לְעַבְדְּךָ בְּלֵב שָׁלֵם.
 עֲנֵיךָ יי הלא במרכו לֵב עַבְדְּךָ בְּמִסְתָּרֵי עֲמֻק
 מִצְּפוֹנֵי יְבִיטוּ — אִם גַּם עֲנֵיךָ רוּם יִשׁוּרוּ הֲלֹא גַם
 לְקַטְנֵי אֶרֶץ יִרְאוּ שָׁפֵל וַיִּמָּטוּ לְעוֹמֶק. אָנָּה הִיָּה
 עִם עַבְדְּךָ אֵל תַּעֲלֵנִי בַּחֲצֵי יָמִי וְאֶרְוֹכְתִי מִהֲרָה

I have also committed a wrong against him. Instead of purifying him in order to lift him higher and higher, into the happiness reserved for the righteous, I have perverted my deeds and I have done even this injustice.

But now after I have bethought myself and have repented, and have taken my deeds to my heart, and have learned to know my errors, I did wring my hands in despair and said to myself: I pray, let me come up to the mount of the Lord to pour my heart and my soul, and beg mercy from the Highest of the high. For many are my sighs and all my limbs are broken down. Perhaps God will hearken unto me and will say, I have forgiven. Behold I raised my hands in prayer to the Lord, to God who is merciful and benign, slow to anger, keeping mercy unto the thousandth generation and foreseeing the end of things from the beginning—perhaps He will look upon me with indulgence and grant me life upon this earth and acquit me of my guilt, for I cannot escape lest the evil overtake me and I die.

I pray Thee, O Merciful God, remove from before me every hindrance, that I may serve Thee with a whole heart. Thy eyes, O Lord, can see through the center of Thy servant's heart and through all my secret and innermost depths. Thy eyes, while they watch the highest, deign to see the smallest creatures upon the earth, and penetrate the very deepest. I pray Thee abide with Thy servant, do not take me away in the midst of my days,

תצמיח. הצילני מכל צרה וצוקה ועון ואשמה ומכל
העומדים עלי להזיקני ומכל שעות רעות
המתרגשות לבא לעולם. פתח לפני בתורתך שים
בקרבי אהבתך ויראתך ותנני לחן ולחסד
ולרחמים בעיניך ובעיני כל רואי. חזק ואמץ ידי
לעבוד עבודתך ולעסוק בתורתך הזמן פרנסתי
ופרנסת אנשי ביתי ברוח ובשפע ותהא תורתך
אומנת ונם לנפש העדינה הזאת מלא משאלותיה
להעלותה מעלה מעלה ותנוח ותעמוד לגורלה.
לְקַץ הַיָּמִין:

רבון כל העולמים יושב הכרובים האל המפואר
יִי אֱלֹהֵי צְבָאוֹת יְהִי רָצוֹן מִלְּפָנֶיךָ. שְׁתַּתֵּן לִי חֶלֶק
טוב וְלֵב טוֹב וְנֶפֶשׁ שְׁפֵלָה וְרוּחַ נְמוּכָה וְאֵל
יִתְחַלֵּל בִּי שִׁמְךָ וְאֵל תַּעֲשֵׂנִי שִׂיחָה בְּפִי הַבְּרִיּוֹת
וְאֵל תְּהַיְהֶה אַחֲרִיתִי לַהֲבֵרִית וְתִקְנֵנִי לְמַפְחֵן נֶפֶשׁ.
וְאֵל תַּצְרִיכֵנִי לַיְדֵי מִתֵּנֶת בְּשָׁר וָדָם כִּי אִם לִיָּדְךָ
הַמְּלָאָה וְהַפְּתוּחָה הַקְּרוֹשָׁה וְהַרְחֲבָה וְתֵן חֶלְקִי
בְּתוֹרָתְךָ עִם עַשִׂי רָצוֹנְךָ בְּלִבְּךָ שָׁלֵם וְתוֹבֵנִי

and let my healing speedily spring forth. Save me from suffering and need, from sin and guilt, from all those who rise up to harm me, and from all evil hours that are apt to come in this world. Open my heart for Thy Torah. Put within me love and fear for Thee. Grant that I find grace, favor and mercy in Thine eyes, and in the eyes of all who behold me. Strengthen and fortify my hand to do Thy service and to study Thy Torah. Grant me my subsistence, and the subsistence of my household in ease and plenty. May Thy Torah be my occupation. As for this noble soul, fulfil its supplication to elevate it higher and higher so that it may find rest, and that its lot be for resurrection when Messiah will come.

O, Sovereign of all worlds, who sittest above the cherubim, glorified God, eternal Lord of the hosts, may it be Thy will to grant me a happy portion, a good heart, a humble soul, a lowly spirit, and let Thy Name not be desecrated through me. Do not make me the talk in the mouths of men, let not my end be derision, nor my hope turned into despair. Let me not depend upon the gifts of mortal creatures, but only upon Thy helping hand, which is full, open, holy and ample. Make my lot with those who study Thy Torah, and with those who do Thy will with a whole heart, and let me live to see speedily the

לראות בנזן ביתך באורו ותפארתו במהרה
 ולגדל בנים ובני בנים ממולאים ומזוהרים במצות
 ובתורה בעלי עושר וכבוד בלי שום מחסור
 ופדני ושמרני מכל גזרות קשות ורעות והושיעני
 ברחמיך הרבים וחסדיך המרבים מכל צרה
 וצוקה ויהא השגחתך עלי תמיד לטובה לעזר
 ולסמך בכל מקום שאלך ודברי יהיו רצוים
 לפניך ומקבלים בעיני הבריות מעתה ועד עולם.
 אָנָּה אֵל טוֹב וְסֶלַח סֶלַח לְכָל חַטָּאתִי וּפְשָׁעִי
 רַחֵם־נִי וְהוֹשִׁיעֵנִי. וְהָאֵר עֵינֵי בְּתוֹרֶתְךָ וּבְמִצְוֹתֶיךָ
 הַבְּנוֹיִעַ אִבִּי וְשׁוֹמְנֵי תַּחֲתֵי שְׁבוּר וּמַגֵּר כָּל הַקָּמִים
 עָלַי וְהַיּוֹעֲצִים עָלַי רָעָה. סְתוּם פִּיּוֹת יוֹדְבֵרֵי רָעָתִי
 הַצִּילֵנִי מִדִּין קָשָׁה מִשְׁבִּי מִחֶרֶב וּמִגְּלוֹת וּחִלָּאִים
 רָעִים מֵאָדָם רָע וּמִחֶבֶר רָע מִשְׁבֵּן רָע וּמִשְׁטָן
 הַמִּשְׁחִית תֵּן לִי חֵן וְחֶסֶד וּמִלָּא בְּשָׁלוֹם מִסְפֵּר
 יָמֵי. וְאִם יִגִּיעַ קִצִּי לַהֲפֹטֵר מִן הָעוֹלָם יִהְיֶה יוֹם
 מִיתָתִי כְּיוֹם לִידָתִי שֶׁלֹּא יִפָּצֵא בִּי שׁוּם חַטָּא וְעוֹן
 אֲשֶׁמָּה וְרָשָׁע. וְיִהְיֶה מִיתָתִי כַּפָּרָה עַל כָּל עֲוֹנוֹתִי

rebuilding of Thy rouse in its glory and splendor, and to bring up children and children's children prompt to do Thy commandments and to study Thy Torah in possession of wealth and honor and not suffering from any want. Save me and shield me against all hard or evil decrees, and with Thy mercy and Thy favor save me from all distress and anguish. Let Thy Providence be constantly over me for my good as a help and support wherever I may go. Let my words be acceptable unto Thee and also find favor in the eyes of men now and forever.

I pray Thee, benign and forgiving God, forgive all my sins and transgressions. Heal me, and save me! Enlighten my eyes in Thy Torah and in Thy commandments, and subdue my enemies and accusers, crush and cast down all those who rise up against me or are planning evil designs against me, deliver me from a hard judgment, from captivity, from the sword, from exile, from disease, from a bad man, a bad companion, from a bad neighbor, from a pernicious adversary. Grant me grace and favor, and complete the number of my days in peace, and when my time will come to depart this world, let the day of my death be as the day of my birth, free from sin and from guilt or wrongdoing, and let my death be an atone-

והצילני מחבוט הקבר ותנוח נפשי בצרור החיים
 וצדקני ביום המשפט. אָנָּא שְׁמַע נָא קוֹל תַּפְלָתִי
 ותטיב לי כָּל החלומות שְׁחַלְמָתִי אָנֹכִי לְעַצְמִי
 וּשְׁחַלְמוּ חֲבֵרֵי עָלִי וְהִבֵּא עָלִי בְּרַכַּת בְּהִנִּים
 ותמלא כָּל מְשָׁאֵלוֹת לְבִי לְטוֹבָה בְּזָכוֹת כָּל
 הַצְדִּיקִים וְהַחֲסִידִים הַקְדוּשִׁים וְהַקְדוּשׁוֹת הַנִּזְכָּרִים
 פֶּה וְהַנִּפְטָרִים עַל קְדוּשַׁת שְׁמֶךָ. וּבְזָכוֹת כָּל
 צְדִיקֵי וְחֲסִידֵי עוֹלָם. יְהִיו לְרָצוֹן אֲמֵרִי פִי וְהִגִּיוֹן
 לְבִי לְפָנֶיךָ יְיָ צוּרִי וְנוֹאֲלִי:

תפלה על קבר אמו

פֶּה טְמוּנָה גְּנוּיָה אֲמִי אֲשֶׁר טִפַּחָה וְרָבָה אוֹתִי
 וְנִצַּמְעָההָ כָּל יְמֶיהָ עִמָּדִי לְגִדּוּלִי וְכָל מַחֲסוּרֵי
 עָלֶיהָ הָיוּ הֵיא הִדְרִיבָתִּי בְּדֶרֶךְ תוֹרָה וַיֵּרָאֵת יְיָ –
 אָתָּה כִּי הִלַּכְהָ בְּדֶרֶךְ כָּל הָאָרֶץ – נִפְלָה אִם
 הַבְּנִים עֲזָבָה אֶת בְּנֶיהָ וְלֹא נִשְׁאַר לִי כְּמוֹתָהּ
 מִנְּהִיג רַחֲמָן אֲשֶׁר בְּכָל עֵת לְטוֹבָתִי הִיָּתָה מְזוּמָּהּ.
 וְהִנֵּה עֲתָה כְּאֲשֶׁר צָר לִי בְּאֵתִי הִנֵּה הִלַּכְתִּי שׁוֹבָה
 בּוֹכִים אֶל בֵּית אֲמִי אֶל חֲדָר הוֹרָתִי וְהִנֵּה הִיא

ment for all my iniquities, and save me from the tortures of the grave, and let my soul rest in the bundle of the living, and be declared by Thee guiltless in the day of judgment.

I pray Thee hearken to the voice of my prayer, and turn into good all the dreams that I have dreamt concerning myself or that my friends dreamt concerning me, and bring down upon me the blessing of the priests, and fulfil all the desires of my heart to my good—for the sake of all the righteous, pious and holy men and women who are buried here, and who died for the glory of Thy Name, and for the sake of all the holy and pious people of this world.

Let the words of my mouth and the meditation of my heart be acceptable unto Thee, my Rock and my Redeemer.

A Prayer on a Mother's Grave

Here is treasured the body of my mother, who tended and raised me, who suffered all of her days to rear me; upon her was the burden to supply all of my wants; she led me in the path of the Torah and of God-fearing. Woe, that she went the way of all the earth. The mother of her children fell; she has left her children. As for me, none is left who can lead me in the merciful way as she did, for she was ever ready to do good to me. Now, behold, in distress have I come hither, upon the field of sorrow, which is now the house of my mother, to the chamber of her that bore me; but lo! she is shrouded in a mantle

לוטָה בַּשְּׁמִלָּה. וְרוּחָהּ עָלָה לְמַעַלָּה שְׁלוֹם לָהּ
 וְשְׁלוֹם לְנִשְׁמָתָהּ וּלְרוּחָהּ וּלְנַפְשָׁהּ. מְנַשִּׁים בְּאַהֲלֵי
 תְּבוּרָךְ וּבְכוּד יי יוֹרֵחַ עָלֶיהָ. יְיָמוּ גֵּא בְּחִמֶּיךָ
 עָלַי יי צוּרִי. שְׁתִּשְׁמַע קוֹל תַּחֲנוּנֵי:

אֲנִי נוֹרָא קָדוֹשׁ. סֵלַח לְכָל חַטָּאתִי וְסַפּוֹק דִּי
 מִשְׁמִיךְ בֵּר וּלְחֵם וּמִזֶּן וְאֵל תִּתְּחַבֵּשׁ לְדַמְעָתִי
 פְּדִיעֵנִי מִכַּדֵּת שַׁחַת וְלֹא יִחַסֵּר לְחִמִּי וְיִצְנֵנִי לְרֹאוֹת
 בָּנִים וּבְנֵי בָנִים עוֹסְקִים בַּתּוֹרָה וּבְמִצְוֹת וְיִרְאֵת
 יי וְעַל בְּרַפִּי יוֹלְדוּ בָנֵי שְׁלֵשִׁים וּרְבָעִים אֲנִשִּׁי
 חֵיל יִרְאֵי אֱלֹהִים:

(בעת צרתו וזעמו יוסיף כאן:)

רְאֵה גֵּא יי אֱלֹהֵי אֶת הַצֹּאן אֲשֶׁר עֲזָבָה הָרוּעָה
 הַנִּחְמָדָה. הִנֵּה לְשָׁלוֹם מֵר לִי מֵר כִּי יִצְאָה בִּי יָדְךָ
 בְּעוֹנֵי. יי עֲנֵה בִּי וְשִׁדִּי הַמֵּר לִי. סַעֲרַת חֵימָה
 עָלַי יִצְאָה הָאֱלֹהִים מִצָּא אֶת עֶזְרִי עֲבֹדוּ נַפְשִׁי מֵאֵד
 נִבְהֵלָה מֵעִי מֵעִי אוֹחִילָה עֲנֵי הַצֹּאן אֲשֶׁר טַפְּחָה
 וּרְבָה וְעַל זְרוּעֶיהָ גִּדְּלָה וְרִמְמָה נִהַפְּךָ לְמִשְׁחִית
 הוֹדֵם יַחַד עָלַי יִבְכְּיוּן צוֹעְקִים לְלֶחֶם וְאֵין:

of death, and her soul ascended above. Peace be unto her! and peace be unto her soul, to her spirit and her breath of life! Let her be blessed among all women; may the Glory of God shine forth upon her! O Lord, my Rock, I pray Thee, let Thy mercy be agitated for my sake, so that Thou shalt hear my voice of supplication.

I pray Thee, O Aweful and Holy One, forgive all my sins, and provide for me, from Thy heavens, corn, bread and sustenance. Remain not silent to my tears. Redeem me from descending to the pit; let me not suffer want of bread. Grant that my children and children's children occupy themselves with the study of the Torah and commandments, and that they be God-fearing. May, upon my knees, be born a third and a fourth generation of brave men, and God-fearing men.

*When In Great Distress and Trouble This
Prayer Is Added:*

Behold, I pray Thee, O Lord my God, the flock which the noble shepherdess abandoned. Behold, I hoped for peace, and, instead, I feel sorely the bitterness of Thy hand which went forth to overtake me for my transgressions. The Lord hath testified against me, and the Almighty hath sent me bitterness. A storm of anger went forth against me; God hath discovereth the iniquity of His servant. My soul trembles sorely; my bowels are in a tremor of compassion for the poor flock which she reared and brought up, and upon her arms did she raise and lift them; their splendor turned to corruption; in chorus do they weep and cry for bread, but there is none.

לָבֵן אֲמַרְתִּי בְּאֶשֶׁר צָר לִי וּמִכִּיר לִי לֹא רָאִיתִי
 אֲבֹתַת אֶת רִנְלִי לְלֶכֶת הִנָּה עַל קֶבֶר אָמִי לְבִקֵּשׁ
 מִמֶּךָ צוּרִי וְקוֹנִי. וְלִהְיוֹתִי מִלְפָּנֶיךָ שְׂתָרָחֵם עָלַי
 בְּזִכּוֹת אָמִי הַנִּחֲמָדָה כִּמּוֹ בָּעֵת שֶׁהִתְפַּלֵּלָה אֲמִנּוּ
 רִחַל עַל בְּנִיהָ בְּאֶשֶׁר הִלְכוּ בְּשָׂבִי וְקוּלָּהּ בְּרָמָה
 נִשְׁמָע בְּאֶשֶׁר בִּבְתָּה עַל צָרוֹתָם. אוֹלֵי תִרְחֵם
 הַמִּפְּלִיא לַעֲשׂוֹת. וְתִבְטֹל מִעָלַי גִּזְרֵי דִינִי וְתִמְהַר
 וְתַחֲיֵשׁ מִפְּלֹט לִי כִי מִשְׁכָּבִי עַד קוֹמִי אֲשַׁחֲהֶה בְּכָל
 לַיְלָה מִטָּתִי בְּדִמְעָתִי עֹשֶׂשָׁה מִכַּעַם עֵינֵי בְּכָל
 צָרוֹתַי. חֲנֻנִי יִי בְּזִכּוֹתֶיהָ שִׁמְעֵנָּה נָא תִּפְלֹתִי וְהוֹצֵאֵנִי
 מֵאֲפִילָה לְאוֹרָה רְאֵה תִּרְאֶה בְּעֵינַי וְאֲנִחֲתִי
 וְהוֹשִׁיעֵנִי מִגּוֹדֵל צָעָרִי. אֱלֹהֵי עֲשֵׂי. הִיְיָ נָא לִמְנוֹן
 בְּעָרִי וְהִסֵּר חֲרוֹנוֹךְ מִעָלַי וְאֵל תְּדִינֵנִי בְּקֶצֶף
 וּמִלֵּא בְּמִדָּה טוֹבָה יִשׁוּעָה וְרַחֲמִים כָּל מִשְׁאֲלוֹתַי
 וּמִשׁוּךְ עָלַי חוּט שֶׁל חֶסֶד וְרַחֲמִים וְתֹאדִיר יָמִי
 וְשָׁנִי בְּטוֹב וּבְנִעִימִים בְּלִי שׁוּם מַחְסוֹר יַעֲמוֹד נָא
 זְכוֹת אָמִי הַיְקָרָה לִי וּלְכָל בֵּיתִי וּלְזָרְעִי אַחֲרָי
 וּבְזִכּוֹת כָּל צְדִיקֵי וְחַסִּידֵי עוֹלָם תָּסִיר מִמֶּנּוּ

I have, therefore, bethought me, since I am afflicted, and since I saw no friend here about, I will weary my feet and come hither, at the graveside of my mother, to petition Thee, O my Rock and Master, and to supplicate Thee, that Thou mayest have mercy upon me for the sake of my noble mother, even as when our mother Rachel prayed for her children when they were led in captivity, and wept because of her affliction, and her voice was listened to on High, peradventure, the wonder-working God will have compassion, and remove the evil decrees from me, and hasten and speed on my rescue; for, from the time I lie me down, till I arise, my bed is saturated with my tears nightly, and because of all my afflictions my eye is dimmed by being waxed. Be gracious unto me, O Lord, for her sake; hear, I pray Thee, my supplication, and deliver me from darkness to light. Indeed, see my affliction, and hear my groaning, and save me from my great pain, O God, my Creator! Be, I pray Thee, a Shield to me; remove Thy anger from me; judge me not in Thy wrath; mete out, in good measure, salvation and mercy, and grant all my requests. String around me a cord of grace and mercy; prolong my days and years in goodness and in pleasure, without a single want. I pray Thee, let the virtue of my dear mother stand up for me and for all my household, and for my children after me; and for the sake of all the just and pious of the world remove from me moaning and sighing and all

יגון ואנחה וכל רע. יי הושיעה המלך יענגנו ביום
קראנו. אמן:

אשה על קבר בעלה

יסודות ביתי נמעדו. אישי ובעלי. בנן ביתי
ושמחת אהלי. מאיר מאכלי. — עמרת צבי רפאות
מכאובי. — אהה! נשארתי בדרך ממנו. שמישי
בצהרים שקעה. פנה יוי. הודי והדרי. בבואי
לביתי אפן כה וכה וארא כי אין איש. ואקרא
בקול: איכה עובתני עזובה ושכוחה אשה עצבת
רוח דמעתי על לחיי ואין לי מנחם. איכה מנורת
הבית בקשתיו ולא מצאתיו קראתיו מן המצר
אנא! ראה נא בעני אמתך. ראה נמיכת רוחי
וצרותי. על מי נמשת מעט הצאן אשר הצבת
לבדנה. נסעת אתה למנוחות ואותנו לאנחות
עובת. מי יורה דעה. מי יבין שמועה את גמולי
חלב ואת עתיקי משדים. מי יורה להם דרכי
אלהים. מי ידריכם בנתיב יושר. על מי הבטחת

evil, O Lord, save, O King, answer us on the day we call to Thee: Amen.

*Prayer to Be Delivered By A Widow
at Her Husband's Graveside:*

The posts of my house slipped! My husband, my spouse, the ruler of my house, the joy of my tent, the illuminator of my darkness, my precious crown and healer of my pains is no more! Woe, I was left alone, separated from him! My sunset occurred in mid-day. My rays of light, my splendor, my beautifier is gone! I enter my house and turn hither and thither, but I see not my man. I then cry aloud: How have you left me, an abandoned and forsaken woman of low spirit? My tears drop upon my cheeks, but there is none to console me. Where are you, light of my house? I looked for him, but did not find him. Out of my sorrow I cry out: O, behold the affliction of thy handmaid. See my low spirit and my troubles. Upon whom did you leave the little flock for care; even the sheep you left to themselves? You retired to rest; but us you left to sigh. Who will now teach wisdom, who will teach tradition to the weaned from milk, to the weaned from the breasts? Who will teach them the paths of God? Who will direct them to the straight path?

אֶלְמִנְתָּךְ. מִי יִבְנֶה בִּנְיָן בֵּיתְךָ. הֲלֹא רַק בְּךָ
 מְצֵאתִי אֶת שְׂאֵהָבָה נִפְשִׁי. מִי יְנַוֵּד לִי. מִי יִנְחֵמְנִי
 בִּי רַבּוֹת אֲנִחוֹתַי וְלִבִּי דָוָה מִמֶּךָ פִּרְיֶךָ לִי נִמְצָא
 רַחֵם עַל פְּלִיטַת צֶאֱן יָדֶיךָ וְהֵן הַיּוֹם בָּאתִי בִּיגוֹנִי
 עַל קִבְרוֹ פֹּה אֲשַׁתְּטַח וְאֶבְקֶשׁ רַחֲמִים מִלְּפָנֶיךָ
 יְיָ אֱלֹהֵי. פֹּה עַל אֲדַמַּת הַקֹּדֶשׁ הַזֹּאת לְפָנֶיךָ אָבִי
 יְתוֹמִים וְדִין אֶלְמָנוֹת אֲשַׁפּוּךָ שִׁיחִי כִפָּר נָא עַל
 כָּל חַטָּאתִי וּבְנֶה הָרִיסוֹת בֵּיתִי וְשׁוֹמְמוֹתַי. שִׁים
 צָרִי לְמִכְאוּבֵי רַחֵם עָלַי וְעַל בְּנֵי נַחֵם אֹתִי וְדַבֵּר
 עַל לִבִּי. רַפָּא מִכְאוּבֵי כָּל גָּנַע וּמַחְלָה מִנִּי תִסִּיר
 אֶף תִּשׁוּב צוּר חֲרָבִי שְׁלֹא יִנְקֻמוּ בִּי אוֹיְבֵי וּתְיָשִׁב
 בִּנְיָן בֵּיתִי הַהָרוּס בְּשַׁלְוָה וְנַחֲתָ. וְתֹאִיר מֵאִפְּלִי
 שְׂאֻזָּבָה לְגִידֵל בְּנִי וְתִשְׁאִיר לָנוּ שׁוֹרֵשׁ וְעֵנָף בָּנִים
 וּבְנֵי בָנִים עוֹסְקִים בַּתּוֹרָה וּבְמִצְוֹת בְּעֵשֶׂר וּבְכוֹד.
 וּבָבָא קָצִי לַהֲפֹטֵר מִן הָעוֹלָם אֻזָּבָה שְׂתֵּהּא חֲלָקִי
 עִם הַקָּדוֹשׁ הַזֶּה אֲשֶׁר הֵטִיב לִי כָּל יְמֵי חַיָּו גַּם
 שֵׁם יְהוָה תִּנְחֵנִי בֵּין גְּהִלִּי עֵדֶן אֲשֶׁר שֵׁם אֹהֶה
 לְשִׁבְתָּ אֵל הַיָּבֵל קֹדֶשְׁךָ אָבִינוּ שְׁבַשְׁמִים:

In whose care have you entrusted your widow? Who will rebuild the structure of your house? Only in you have I found the one my soul loved. Who will nod to me, who will comfort me? Yea, my sighs are many, and my heart is sore. Your offspring by me are with me. Have mercy upon the remanent sheep, the creatures of Thy hand. Behold, this day I came in sorrow. There, upon the grave of my husband, I will prostrate myself, and entreat for mercy from Thee, O Lord my God! Here upon this sacred ground I will pour out my words before Thee, O Father of orphans and Judge of widows. Forgive, I pray Thee, all my sins. Be Thou the builder of my destroyed and desolate house. Apply a remedy to my aches. Have mercy upon me and upon my children. Console me, and speak to my heart. Heal my ailments; all plagues and disease remove from me; put back the sharp sword so that my enemies take no vengeance of me; rebuild the structure of my destroyed house in quietness and rest. Give me light in my darkness so that I be able to raise up my children so that Thou mayest leave me a root and a branch, children and grand-children who may occupy themselves with Torah and commandments, and live in wealth and honor. And, when my latter end will come to quit this world, I pray to Thee, let me derive a portion together with this holy one who was good to me all the days of his life. Even there, may his hand lead me among the brooks of Eden, where he desired to find repose, even to Thy Holy Temple, O our Father in heaven.

עוד כל ימי חיי לך אומרה מלפי ואלהי. הן
 כל שנותי מעט הם מלדבר כל תהלותיך. שמך
 הגדול הגבור והנורא בקרבי ובכלי יגון כל
 עצמותי תאמרנה יי מי כמוך. אך לא אוכל דבר
 תאלמנה כל פיות מי ימלא כל גבורותיך. לפניך
 אוהבו. אוהב כל הבריות. לפניך יגון וכותו עלי.
 הן אהבני בימי קדם גם עתה יאהבני אישי פה
 מצבת קבורתו רוחו עלתה שמימה אך וקרנו
 לא ימוש מלפי הנקרע מכאב ויגון על הפרדו
 מני ואשתוק ונפשי ערנה ובשרי כמה לבא אל
 היכל המלך. מנחמי אשר נהלני כל ימי חיי
 אל חיכו שפכתי יגוני ושמחתי בכל צרותי לו
 צר וכמלאך יי הושיעני גם עתה יגון וכותו עלי
 לפניך רם ונשא. שתמלטני מכל יגון ונשמתו
 האהובה ובור נא לטובה אלהי. ויגון ויעמוד
 לגורלו לקץ הימין. אמן:

As long as I live I will give praise unto Thee, my King and my God. Behold, my lifetime is too short to express all of Thy praise. Thy Great, Mighty and Aweful Name is within me, and is lodged in my heart. All of my limbs exclaim: Who is like unto Thee, O Lord! But words fail me; every mouth is dumb. Who can express all of Thy mightiness? Before Thee, he whom Thou lovest, and Thou lovest all creatures, even before Thee, may his virtue be a shield unto me. Behold, he loved me of old, and even now my husband loves me. Here is the tombstone of his grave; his spirit ascended heaven; but his memory will never be effaced from my torn heart, torn because he is separated from me. I do long, and my soul craves, and my flesh desires to enter the King's Temple. He was my comforter, who led me throughout his life; upon his bosom I poured out my sorrow and my joy; all of my troubles were his troubles; and he ever helped me as an angel of God. May his virtue even now be a shield for me before Thee, who art exalted and dwellest on High, so that Thou wilt provide a rescue for me against my sorrow. And his beloved soul, I pray to Thee, my God, remember to do good. May he rest in peace, and be resurrected when Messiah will come: Amen.

על קבר אשתו

פה נטמנה אבן חן לבעל ואבן בוחן לבנות
חיל לשמה ולזכרה תאות נפשי. עודנה חיה
ברוחי נברת הנשים. עודנה מרחפת על פני
אהלי. גפש מהורה אשר עלתה לרום הביון.
נפשה בטוב תליו וזרעה ירש ארץ. אהה! מחמדי
נלקחה. עברה את בעלה בנקיון ותום ללב.
אשה כשרה בנשים יעלת נקיה וטהורה. רק טוב
אותי נמלה כל ימי חייה. קמה בעוד לילה נתנה
טרח לביתה. וחוק לנערותיה. ביצאה לעשות
מלאכתה אמצה ורעותיה והכל היה מפני ומברכר
לקראתה. רועה נחמדה. נהלה צאנה על מי
מנוחות בפיה פרשה לאביון ולעני שלחה ידיה.
שם פרי ידיה יתן לה בין נשים השאננות ביופי
אפריון האל הנקדש בצדקה ישים חלקה עמיהם.
ויזכור לה רחמיו יען כי היתה נוהגת תמיד
לשמר מצות אלהיה. מלאכי רחמים יפתחו לה
השערים שם תתעדין נשמתה התמימה ותראה

*This Prayer is Delivered Upon a Wife's
Graveside:*

A husband's precious stone is hidden here; a jewel, a paragon of heroic women; even her very name, the memory of her, is a delight to my soul! In my spirit, this lady of ladies still lives. She still hovers over my tent. A pure soul elevated herself to higher regions! May her soul abide in happiness, and her seed shall inherit the land. Woe! my treasure was taken away! She performed her duty to her husband with pure and upright heart. The fittest among women, endowed with clean thoughts and pure actions! She rewarded me but good throughout her lifetime. She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens. When engaged in her work, her arms were reenforced with vigor, so that everything appeared cheerful and merry at the sight of her. Faithful shepherdess, she led her flock by the peaceful waters. She stretched out her hand to the poor; yea, she reacheth forth her hands to the needy. There she will be rewarded with the fruit of her labors, to be among the noble women in the beautiful Palace. The God, who is hallowed in righteousness will give her a share among them. And He will remember to be merciful to her, because she was ever watchful in observing the commandments of her God. Merciful angels will open the gates for her; there will her noble soul be in pleasure,

אור אשר מעין כל חי געלם. ואם חטאתי לך
 לתת בעקרת הבית מגרעת תמחול ותסלח לי
 ואל תזכור לי שום חובה ואונאה וידימוני רחמי
 שתנין בזכותה עלי לפני גזר ומקיים שידור
 הסרצה ויבטל מעלינו כל גזרה רעה ויתן לנו
 חיים ארוכים של עושר וכבוד בדי שאוכל
 לפרנס את עצמי ואת זרעי. אלה הצאן אשר
 עזבה ועלי היו בלנה ואזכה לגדלם לעבודת
 השם באשר עם לבבי. ויחיו כל בני ביתי בשלום
 ואחיה ולא ימצא שמץ דופי בגורעי ויבקע פשח
 אורם וארוכתם מהרה יצמיח ויהיו מנוסים
 תחת כנפי אל ותחת כנפי כל ימי צבאי ולא
 יצטרכו לשום אדם. ולא יהיו מצפים על שולחן
 אחרים. ויהיו בעלי תורה ומעשים טובים ולא
 יהיה ביניהם שום איבה ותחרות. בזכותה ובזכות
 כל הצדיקים וצדקניות ותהא מנוחתה שלום
 ותנוח ותעמוד לגורלה לקץ הימין. אמן:

and behold the light which is concealed from the eye of all living. Now, if I have in aught sinned against her, by lessening her honor as the mistress of my household, I pray for her pardon and forgiveness, that she may not remember aught of my faults or deception against me, but rather exercise her mercy toward me, so that she may shield me before Him who decrees and fulfils. May He repair the broken parts and remove from us all evil decrees, and grant us long life, in wealth and in honor, so that I be able to maintain myself and my children, the flock she left, dependant upon me for their sustenance; and so that I live to see them grow up in the service of the Name, even as I have it in my heart to do. May all of my household live in peace and brotherly-love; that there be not found a spot of wrong on my children; may their light break as clear as the morning star, and their cure shall speedily flourish; may they be congregated beneath the wings of God, and beneath my wings all the days of my life, so that they be not in need of help from any man, and not hope for the table of others. May they be endowed with Torah and good deeds. May there never be among them any hatred or strife, for her sake, and for the sake of all righteous men and righteous women. May her repose be in peace; may she rest and rise up for her lot at the time the Messiah will come: Amen.

תפלה שאומרים בערב ראש השנה ובערב יום כפור :

צְדִיקִי יְיָ עוֹלָם יְהִי רָצוֹן שְׁתֵּהא מְנוּחָתְכֶם בְּכָבוֹד
 וְכֹחַ תִּלְמִד תּוֹרַתְכֶם וּמַעֲשֵׂיכֶם הַטּוֹבִים יַעֲמִד לִי וּלְבֵיתִי
 וְלָכָל יִשְׂרָאֵל הַנִּלְוִים לִי וְלָכָל בֵּית יִשְׂרָאֵל . יְהִי
 רָצוֹן לַפָּנֶיךָ אֱלֹהֵי הַרְחָמִים וְהַסְלִיחוּת מִלִּפְנֵי כָל הָאָרֶץ
 שֶׁתִּגְדֹּלְנוּ בְּחַמִּיךָ וּבְחַסְדֶּיךָ הַמְרַבִּים עַל מִדּוֹתֶיךָ . וְנִזְכָּר
 לִי וְנִכְתָּב לַפָּנֶיךָ בְּזֶה רֹאשׁ הַשָּׁנָה לִירֵכִי וְנִחַתְתָּ לַפָּנֶיךָ בְּזֶה יוֹם
 הַבְּפוּרִים לְסִלִּיחוֹת וְלִמְחִילָה וְלִכְפָּר בּוֹ כָּל חַטֹּאתֵינוּ וְעֲוֹנוֹתֵינוּ
 וּפְשָׁעֵינוּ וְלִשְׁנָה טוֹבָה וּמִתְקַנֶּת לַחַיִּים טוֹבִים אֲשֶׁלּוֹם לְפָרְנִסָּה
 וְלִכְלִילָה לְעֹבֵעַ וְלִבְרָכָה וְלִשְׁנַת גְּאֻלָּה וְיִשׁוּעָה וְשְׁנַת
 בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵינוּ . וְשְׁנַת רוּחַ וְהַצְלָחַת הַשְׂקָמָה
 וּמְנוּחָה כִּפֹּל פָּחַד וּבְהִלָּה מִכָּל תַּקְלָה . וְשְׁנֵינִי לְעֵשֶׂר
 וְכָבוֹד . וְאַל יִשְׁלַח בָּנוּ עֲשָׂן וְיִצֹר הָרָע . וְנִמְצָא חַן וְשִׁכָּל
 טוֹב בְּעֵינֶיךָ וּבְעֵינֵי כָל רֹאֵינוּ . רַחוּם וְחַנוּן שׁוֹמֵעַ תַּפִּלָּה
 הַעֲתֵר לָנוּ עַל כָּל זֹאת שֶׁבִקִּשְׁנוּ לַפָּנֶיךָ לְמַעַן רַחֲמֶיךָ וּבְחַסְדֶּיךָ
 הַמְרַבִּים וּלְמַעַן זְכוֹת הַצְדִּיקִים הָאֵלּוּ וְכֹחַ כָּל צְדִיקֵי וְחַסִּדֵּי
 עוֹלָם וְאַל תִּשְׁכַּח בְּרִיקָם מִלְּפָנֶיךָ כִּי אַתָּה שׁוֹמֵעַ תַּפִּלָּה :

רַבּוֹן כָּל הָעוֹלָמִים מִלִּפְנֵי מַלְכֵי הַמַּלְכִּים תִּמְחֹל
 וְתַסְלַח עַל כָּל חַטֹּאתֵינוּ וְעֲוֹנוֹתֵינוּ וְתִכַּפֵּר לִי עַל כָּל פְּשָׁעֵינוּ
 וְיִבְרָא לִי לֵב טוֹב וְתֵן בְּלִבִּי אֱהָבָתְךָ וְיִרְאָתְךָ וְכוּף אֶת יָגְדֵי

*This Prayer is Delivered on the Cemetery During 'the
Days Immediately Preceding Rash-ha-Sha-nah
and Yom Kippur*

Ye righteous, who were the foundation of this world, may it be the will of God that your repose be glorified! May the virtue of your having studied the Torah and the virtues of your good deeds be of aid to me, to my household, and to the whole house of Israel. May it be Thy will, O God of mercy and forgiveness, King of the whole earth to cause Thy great mercy and loving kindness to remember (Preceding Yom Kippur, say: to seal us) to inscribe us for forgiveness, pardon and atonement for all of our sins; transgressions and guilt, and for a wholesome, happy year; for peace, sustenance and maintenance; for plenty, for benediction, and for a year of our redemption and salvation, for a year of blessings and fortune in all of our undertakings; for a year of profit and escape, quietude and rest from every fear, panic and stumbling. May we be deserving of riches and honor. May the tendency of evil not be master over us. May we find grace and good understanding in Thy sight and in the sight of all who see us. O Thou, who art merciful and gracious and dost hearken to prayer, be inclined to grant us all this which we implore Thee for, because Thy mercy and loving kindness is great, and because of the virtue of all righteous and pious of this world, and do not turn me away empty from before Thee, O Thou who dost hearken to prayer!

Lord of the universe, King who crowneth kings! forgive and pardon all my sins and transgressions, and wipe off all my guilt, and endow me with a good heart, and grant that my heart be filled with love and fear for Thee. Bend my in-

לְהַשְׁתַּעֲבֹד לָךְ וְהַצִּילֵנִי מִהַרְהוּרִים רָעִים וְיִצְרַר הָרָע . וְתֵן לִי
 יֵצֶר טוֹב וְדַבָּק לְבִי בְּמִצְוֹתֶיךָ וּפְתַח לִבִּי בְּתוֹרָתְךָ לְעִסּוֹק בָּהּ
 וְיִהְיֶה יוֹם מִיתָתִי כְיוֹם לִדְתִי שְׁלֵמָה יִמָּצֵא בִּי שׁוֹם חֲסֵא וְעוֹן
 וְתֵן כִּי בָח לְשִׁמּוֹר פְּקֻדֶיךָ וְתוֹכְנִי לְרֹאוֹת בְּבִיאת מְשִׁיחָךָ בְּמַהֲרָה
 בְּיָמֵינוּ (וְיֵיחַ וּבְתִבְנֵנוּ בְּזֶה רֹאשׁ הַשָּׁנָה) (לִי יֵיחַ וְחֵתֵמְנוּ בְּזֶה
 יוֹם הַתְּפִלָּה) לְחַיִּים טוֹבִים וְחַדָּשׁ עֲרִינוּ שָׁנָה טוֹבָה וְשִׁלַּח
 בְּרָכָה וְהַצִּלָּהה בְּכָל מַעֲשֵׂי יְדֵי וְתַקְצוֹב מְזוֹנוֹתִי וּפְרֻגָּתִי
 בְּמַלְוֵי וּבְרֻחַ מִתְחַת יְדֶךָ וְלֹא מִתְחַת יְדֵי בָשָׂר וְדָם . וְתִזְקֹק
 בְּרִגְלֵנוּ לְמַעֲלָה . וְתִגְבִּיהַ מְזִלִּי . וְתִנְנֵנִי לְחֵן וְרַחֲסָד וּלְרַחֲמִים
 בְּעֵינֶיךָ וּבְעֵינֵי כָל רוֹאֵי בְּזֻכּוֹת הַצְדִּיקִים הָאֵלּוּ הַקְדוּשִׁים
 וְחֻבֹּתָם וּמַעֲשֵׂיהֶם הַטּוֹבִים יִגְנוּ וְיִלְצוּ בְּעַדִּי וְתַעֲשֶׂה בְּקִשְׁתִּי
 וְתַמְלֵא שְׂאֵלָתִי לְטוֹבָה וְאַל תִּשְׁיבֵנִי רִיקָם מִלְּפָנֶיךָ אָמֵן :

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאַלֹהֵי אֲבוֹתֵי שְׁתַּרְצֵנִי
 וְתַקְבְּלֵנִי בְּהַטּוֹבָה שְׁלֵמָה לְפָנֶיךָ וְתִשְׁמַע תְּפִלָּתִי וְתַצְוֶן
 בְּקִשְׁתִּי וְיִהְיוּ זְכוּתִי מַכְרִיעוֹת עַל חַוֹּבוֹתִי . וְתֵן בְּלִבִּי אֲהֲבָתְךָ
 וְיִרְאַתְךָ וְתִגְוֹר עָלַי וְעַל בְּנֵי בֵיתִי וְעַל כָּל בֵּית יִשְׂרָאֵל שְׁנַת
 טוֹבָה וּבְרָכָה . שְׁנַת יְשׁוּעָה וְנַחֲמָה . שְׁנַת פְּרֻסָּה וּכְלָפָה .
 שְׁנַת גְּאֻלָּה וְיִשׁוּעָה . שְׁנַת עֲשׂוֹר וְכְבוֹד . שְׁנַת חַיִּים וְשְׁלוֹם .
 לְעֵינֵי חֵן וְרַחֲסָד וּבְעֵינֵי כָל רוֹאֵינוּ . וְסִלַּח
 וּמַחֲל לְכָל עֲוֹנוֹתֵינוּ וְהַחֲיֵנוּ אֶל הַגְּאֻלָּה בְּמַהֲרָה בְּיָמֵינוּ וְהַצִּילֵנוּ
 מִגְּזֵרוֹת רָעוֹת וּמִדְּלוֹת וּמִעֲנִיּוֹת וּמִכָּל סִיגֵי פוֹרְעָנוֹת וּמִדִּיקָה

clination to be in Thy service, and save me from evil thoughts and from the creator of evil. Endow me with good tendencies; cause my heart to cleave to Thy commandments, and open my heart to cleave to Thy commandments, and open my heart for the wisdom of Thy Torah to occupy myself with it. May the day of my death as the day of my birth, so that there be not found in me any sin or transgression. Endow me with strength to observe Thy charges, and grant me the opportunity to see the arrival of Thy Messiah, speedily, in our days; and inscribe us on this Rosh-ha-Shanah (and seal us on this Yom-ha-Kippurim) for good life, and give us a happy new year, and send blessing and success in all the works of my hand, and mete out my support and sustenance in full measure that it be in Thy hand and not in the hands of man of blood and flesh, and exalt our horn high, and elevate my fortune. Grant that I find grace and loving kindness in Thy sight and in the sight of all who see me, for the sake of those righteous and saintly ones who repose here; and may their good deeds shield us and plead for me. And mayest Thou fulfil my request for my good, and not turn me away empty-handed from before Thee: Amen,

May it be Thy will, O Lord my God and the God of my ancestors to look with favor upon me and receive me in full repentance in Thy presence, and give ear to my supplication, and grant that my virtues shall overbalance my faults. Grant that my heart be filled with love and fear for Thee, and decree for me, and for the children of my household, and for the whole house of Israel, a happy and prosperous year, a year of salvation and consolation; a year of maintenance and sustenance; a year of redemption and delivery; a year of riches and honor; a year of life and peace; a year of finding grace and loving kindness in Thy sight and in the sight of all who see us. Forgive and pardon all of our iniquities; let us live to witness the redemption speedily, in our days, and save us from evil decrees, from poverty and want, and from all kinds of punishments, and from the judgment of Ghenna,

של גיהנום ומחבוס הקבר ומשכן רע ומפגע רע ומקלות
 ומשפלות ומשעמין ומבששת ושללא יהא בננו ולא בזרענו שום
 פסול ולא שמעין ודופי והציצנו מדבר ומחרב ומבצפה ומרעב
 ומשבי ומשחית ומבל צרה ויגון ואנחה. ותן בלבנו פח
 לעשות תשובה שלמה לפניה שראויה ומקבלת ומרובה לפני
 כסא כבודך. ושאובה לימות המשיח ולחיי העולם הבא. ותמלא
 כל משאלות לבנו לסובה. בזכות הצדיקים הקדושים האלו
 ותקבל ברחמים וברצון את תפלתנו ויהיו לרצון אמרי פי
 ותגיון לבי לפניה יידיה צורי ונאלי אמן :

and from the harshness of the grave; from a bad neighbor, a bad mishap, arrogance, inferiority, shame and disgrace. Grant that there be neither in us nor in our children any kind of unfitness, unchastity or baseness; save us from pestilence, from the sword, plague, famine, captivity and destroyer, and from all affliction, sorrow and sadness. Endow our hearts with strength to repent fully before Thee, so that it be fit and acceptable to approach Thy Throne of Glory; grant that we have the virtue to witness the days of the Messiah, and to the life in the World-to-Come. Fulfil all that which our hearts petition Thee for, because of the virtue of these righteous and saintly men whose bodies repose here. Accept in mercy and goodwill our prayer. Let the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my Rock and my Redeemer.

tinue to strengthen our courage just because we hope for the realization of the hopes expressed in these creeds, and live to see the day when all mankind will find a like hope, so that all differences between man and his brother be effaced forever from off the face of the earth.



eternal silence—an end superior to neither the tree of the forest nor the beast of the field! How happy is the smile of the believer; he goes to meet his Father, he journeys to a world of angels and saints, he goes to be born in a happier, brighter, and holier World! How uncertain is the path of the infidel! He starts out to meet an everlasting silence, an endless void, and, lo! he finds a terrible re-awakening, a realization of which he never dreamt, a certainty which he ever doubted, a punishment he never expected. This forms the groundwork upon which the construction of the belief in the immortality of the soul rests. As to the belief in the corporeal resurrection of the dead, there are many of the highest Jewish authorities, among whom is also Maimonides, who make it positive that it is but one and the same creed with the one just described, for God, when He shall will it so, will resurrect the dead.

Upon these three pillars rest our hopes, our longing, our sacrifices, our entire career as a people. We observe all the commandments, we continue to adhere to all the laws, and we con-

der the Wings of Almighty, if not a peaceful abode under the Shield of Him who is the Father of Eternity? Of such is our belief in a Messianic Era, and such an Era, of peace and brotherhood, of eternity and harmony, will our Messiah inaugurate.

(3) **Te-Chiyath ha-Methim:** The goal of all mankind is Eternity. Life does not end when its breath departs from the body, which is but clay and dust. The soul of man is hewn from beneath the Stool of Glory—is a part of the Eternity of its Maker—a part of God. The soul, when man dies, merely returns to her Father in Heaven. What comfort, what soothing tonic this belief in the immortality of the soul is, to the human being ere he departs from earth, to those who mourn his death! To deny this belief, to think that man has no other goal but the silent grave, but a return to clay, how dreadful life appears! Equal only to the life of the most miserable creature, made more miserable by the fact that the human mind can bewail its own fate! How happy is the smile of the believer! How terrible is the agony the infidel suffers when he faces everlasting death,

ing Jehovan. The elements, the enemies, the projectiles—all, all have become to naught; time, punishment, and rust have played havoc upon them; but Israel still lives to tell the wonders of his God! We are more than a wonderful people. We are a miraculous people. Our appearance in history overshadowed his majesty, King Sol, by the glorious light of miracles. Our very food, as a free nation, shamed Dame Nature; it was not her's; it was the gift of her Creator! Our God of War, is the God of Peace. Our land, is the Promised Land. Our Book, is the Book of mankind. Our ideal of Liberty, is the hope of the Free. Our kind of Love, is the prayer of the Brave. Our God, is the Father of the Universe. Are we not, then, a people of Miracles? If so, will the God of Wonders and Miracles leave us dispersed, unclaimed, despised, downtrodden, persecuted, degraded, aimless, nameless, struggling, and not take us back? We are eternal since we have proven our indestructibility against all the fierce elements, against all the fierce animals, against all the fierce instruments, against all the fierce nations; what, then, will our goal be, if not a return un-

a few months, has neither enjoyed life on earth nor is there anything besides punishment ready for him in the Great Hereafter.

(2) **Beath ha-Moshiach**: The Messianic Era will come to pass. Israel will be redeemed. God chose Israel from among the nations to carry the Standard of His Truth and Wisdom to all the inhabitants of the globe, and the labors of Israel will be rewarded. We might tarry ever so long, but Messiah will come. This belief in Israel is a very ancient one. Many cunning individuals in the history of the Jews have appeared as Messiahs. Pseudo-Messianism, at times, threatened the weal of the whole people of Israel. The very foundation of the Chirstian religion rests upon the belief that **Messiah already did come**, which also served as a foundation for the common belief in the divinity of their Messiah. But we believe, and our belief is pure, free from every sort of chimera, **that Messiah will come**. We are a people living on wonders from the very beginning of our history. From the days of Exodus till the present day we trace back of ourselves a path of a wonder-working God, and we see ahead of us the beckoning Hand of the same wonder-work-

righteousness, which secure happiness on earth and reward in Heaven. Man is human. He never was intended to be angelic. The good and the evil he must be able to utilize for the purposes which are pleasing in the sight of his Maker. He can accomplish it. This world is but a vestibule to the great palace in the World to come. Nevertheless, man must not mistake this world as having only one mission—to prepare the human being for his career in Heaven. Not so, forsooth. This world was given to man to learn how to live in it right, not to learn in it how not to die wrong. Judaism is a positive and not a negative religion. Judaism is altogether optimistic when it teaches man how to live. Man can partake of every pleasure of life and still be as upright as God intended him to be. Moses, after all, was but a human being, blood and flesh, subject to the same desires and wants all men are, and yet, how great a man was he! The patriarches, all, were human in every detail, yet, what great men were they! And, even for man who lives as right, as just, as good as the patriarches, Heaven was provided. The wicked fellow who tries to live a whole lifetime in but a few years, and, sometimes, in but

**The Creeds Which, Though Not Enumerated in
The Commandments of the Bible, Are,
Nevertheless, Binding.**

(1) **Sechar ve-Onesh:** Reward or Punishment will meet the human being after he passes into eternity, according to his worth, according to his deeds upon earth. Man can make of his career on earth what he wills. The choice was left to himself. God wanted man to discover the path of truth himself, unaided, so that his reward might be great. If man would know, would see with his own eyes, all that is in store for him, he would not at all be entitled to reward. Besides, life would, then, be but a great void of no interest whatever. Pursuit, strife, ambition, effort, hard work, restraint, proper conduct, benevolence, love for the fellow beings, uncertainty in the outstart, contentment, humbleness, piety, courage, morality, wisdom, are but few of the essentials which make life worthy of the living, which make life interesting, which keep mankind alive, which invigorate the human race, which lead to the path of

Genealogy of the deceased person

Father of the deceased person.....

Mother

Grandfather

Grandmother.....

Husband (Wife)

Children

Grandchildren

We must be prepared in a manner to honor our dead.

Our organization did all that was possible in order to secure this ground. And that is not an easy undertaking. A limited membership had to tax itself to its capacity in order to bring it about.

But we can not bury the dead in an open field. We must make the place presentable, in order to maintain our own self-respect.

Thus it was that the committee and the officers worked ceaselessly, until we are now about to dedicate the Gate, and consecrate the ground in accordance with the traditions of our living religion.

There are a number of honors to be disposed off by auction to the highest bidder. You know well that the proceeds thereof will go into the fund and ease the burden of the officers to meet all obligations. I am expecting a liberal response when the ceremonies will commence.

May this ground be forever a consecrated field without graves. Amen.

חנוך הגדר

Subject:

DEDICATION OF A CEMETERY GATE

Friends:

We are assembled here to perform a most solemn duty. We are about to consecrate the ground as a House for the Living—Beth ha-Hayim, or an eternal abode—*Beth Olam*.

We have no such terminology as a place or house for the dead—*Beth ha-Moret*.

Our dead are living; in death they find life.

We therefore must provide for them a fit place for their repose—not forever, but until it will please our Living God in heaven to quicken them, and have their souls rejoin them to a better life.

This problem of inhumation of the Jewish dead was ever a serious one for our people. Beginning with Abraham, and ending with our own organization, we know that this problem must be solved before we have the tragedy of death in our midst.

whom she loved most, dedicated to her undying devotion, by the undying faith of her children.

May Almighty grant you all long life and happiness to the extent that your saintly mother herself would grant you, by praying to God for you, and may the dead be quickened, speedily, and tears be wiped off from the face of the living, forever, Amen.

they are of God's own wonder-working forge and anvil. No earthly painter or sculptor could draw or hew on canvas or in bronz the like of this.

And, who is the poet to imagine and write lines of verses in a living tongue to give one a real idea or conception of such phenomenon as we see here so prosaically?

We have within our souls much more than we can give expression to, or comprehend with our gross senses.

That alone is the secret of our being. We dread and love the unknown simultaneously; it fascinates us.

And, for this very reason you unveil a tombstone; you express your feelings in something concrete; you would not be pleased to stand far off and call upon your mother. Here is her grave, and at its head this tombstone. That gives you a physical touch to the spiritual panorama.

And, because it was ordained by Almighty that it be so, I, as a Rabbi in Israel, now, by virtue of this authority vested in me, declare this ground sacred to the memory of (name the woman and her father) and this tombstone, erected by those

sacred memory. Many will be the times that this dear stone—dear because it tells you that your mother's earthly remains lie beneath it,—will be washed by your tears. In joy and in sorrow you will come hither to pour out your hearts. Not that your mother's memory will replace the belief in God. No; but you will come here to pray to God, so that your mother's soul may make a visitation here and listen to your prayers.

Belief and faith bring on comfort even amidst distressed conditions. It was said by the sages of yore, that the soul knoweth all, and understandeth all. Imagine for a moment: Your mother's soul is here; she sees you all; beholds your tears for her sake; noting your devotion to her memory! What bliss she finds in such knowledge! What blessing she bestoweth upon you!

This monument will forever testify to your devotion. Posterity will chronicle all such and similar deeds in golden letters.

This tombstone will mark more than a grave; it will designate a source of hope, a fountain of life, a well of soul-inspiring thought. Here she was a child; then a bride; then a mother; now a living soul in heaven! In this way the chain of the generations is forged; the links are precious;

להקמת מצבה

Subject: UNVEILING OF TOMBSTONE

(For a Woman)

You have assembled here to perform the last rites of honoring the memory of your mother.

If your mother now was able to speak, she would say but one word of greeting: "Children!"

If you could but listen, not with mortal ears; if you could but find the voice on the air waves; if you could but understand the language of the soul, that word would convey to you an entirely new meaning.

You, too, would say but one word: "Mother!"

But God formed everything in this world wisely. It is for our own good, and for the good of the departed that we can not hear them, and that we remain separated from them, in God's own way of shaping our lives, and in limiting our faculties.

But you are at the grave of your mother! You are about to unveil this granite monument to her

May his soul be shielded beneath the wings of God's Shekhinah.

And, now, by authority vested in me as a Rabbi in Israel, I declare this ground forever sacred to the memory of (name the deceased and his father), and this tombstone unveiled, so that its legend may for all times tell all who may desire to know that his faith was inherited by his posterity, and that part of his soul is within the souls of his children, sacred to them as it was to him.

May Almighty grant that the day of the quickening of the dead be speedily brought about, so that the immortal souls rejoin the mortal remains, even as we believe in perfect faith, Amen.

a preparatory school for death; but a vestibule to a great palace of a better life.

We need not look upon life with the eyes of pessimists.

What we are permitted to learn during our allotted span of life is but infinitesimal alongside the rest of knowledge which remains hidden between heaven and earth.

We only can analyze the conclusion of the whole matter. It is: "Fear God, and observe his commandments."

This, the deceased accomplished during his lifetime. His present state is a sealed book to all of us; we can not even comprehend a part thereof. No eye ever beheld it, save God alone.

In carrying out this last rite toward the memory of your father, you are honoring his in death, which is the most ardent wish of every father in Israel.

A tombstone is designated in Hebrew as "A token For a Living Soul." Your father was a living soul upon earth; his soul is living now, there where all mysteries are open books, where all that is between life and death lies revealed.

להקמת מצבה

Subject: UNVEILING OF TOMBSTONE

(For a Man)

Beneath this sod lie the remains of one near and dear to all of you. In token of remembrance this stone was set up. During the ages this granite will testify to the faithfulness of the surviving members of this family in Israel.

This stone is a witness that beneath it lie whatever mortal parts there were during the life time of a good and upright man among the members of the house of Israel.

But the greatest monument the deceased himself left behind him. He lived by his good name, and died in his good name.

In this city of dead, behold all around you, countless graves, all marked with stones, telling the names of so many who lived and are now dead.

Judaism disowns the idea that we must continue to die during our whole lifetime. Life is not

children. That love is everlasting, immortal, indestructible.

A mother's teaching creates character; such teaching never dies, it is immortal, indestructible.

A mother's tears bring hope; such tears are never forgotten, they are ever pleading, forever praying.

Will all a mother's efforts remain forever sealed to doom by the hand of death?

No!

All the efforts of a mother are preserved. A good and virtuous mother can never be spoken of as dead. Her love for her children is undying; her care for them is perpetual; her teaching, everlasting, and her tears a continuous fountain of life-giving prayers.

And, because a mother is ever happy with her children, her happiness follows her soul to the heavenly spheres.

From there she will look down in a new light upon her children; from there her love will shine with a new lustre; from there her teaching will receive a new meaning; from there, along with the weeping angels, she will pour out prayers for her children. May her soul rest in peace, Amen.

הספר על אשה חשובה

Subject: EULOGY—FOR A WOMAN.

A mother in Israel is here casting her last rays upon this sinful planet.

All that was mortal in this good and virtuous mother now lies motionless.

The arms which embraced so tenderly her children lie in deathly stillness—immovable; her beaming countenance, which cast such life-imparting smiles upon her loved ones is now a mask of death.

Alas, that a mother ever comes to such pass!

In all human speech no one can find a sweeter word than that of mother. It is sweet, indeed, when you say: Mother! and there is a loving response; but how bitter is the taste to the son and the daughter when he or she calls, Mother! and only a deathly silence ensues after the echo of that longing call dies away!

A mother's love shapes the character of her

it ascends heaven in its original state; the good deeds accomplished here follow it up to its heavenly abode. The good deeds of a righteous person are the real friends of his who follow his hearse, stand around his bier as a guard of honor, and give him consciousness in heaven to rejoice there beneath the wings of God's Shekinah.

He did during his lifetime that which will make his posterity here upon earth secure; and establish his soul among the saintly beings in heaven. May Almighty's will be, to grace his soul, and that it be so, Amen.

and educate his children in a way to make his life's work immortal; they will carry down to posterity that which was dear and near to his soul.

That which you now see, the remains, will terminate in dissolution; dust to dust, earth to earth. His hand will never again be extended in friendship; his lips will never again utter words of comfort to the needy; his eyes will never again look with that kindly gaze which gave self-expression to his dear soul within him; he will no longer speed along on his feet to carry a message of cheer, there where it was mostly needed.

All this is true; and, yet, no man like him ever died, in the sense that our composite being comprehends what the term death means. "The righteous are living even in death."

The soul of man is indestructible. It is not of the earthly elements, and, therefore, can not suffer death in the form of death we behold the earthly remains of this righteous man. The life of the soul does not originate here, on this planet, and no force thereof can do away with it. The soul is a heavenly being; there it originated, and, if it remains pure during its earthly sojourn, its life remains immortal.

This fallen father in Israel kept his soul pure;

הספד על אדם חשוב

Subject: EULOGY—FOR A MAN

Life is but a passing shadow—the shadow of a bird in his flight—away flies the bird, and there remains neither bird nor shadow. Yet, what great achievement might be accomplished in a lifetime!

The span of life, at its termination, appears to have been but a shadow, a dream; yet, while it did last, lo, how purposeful the shadow, how real the dream can be made to be!

Life's journey might terminate any time: "the soul," as the great sage Hillel said, "is but a guest within the human body."

Shall our endeavors be heavenward, or, shall we quicken our pace upon earth nearer to the grave, to silence, to chaos?

Here lie the remains of a true follower of Judaism, a faithful man who, despite of all struggles, managed to direct his steps heavenward.

As a father he directed all of his efforts to rear

REPENTANCE.

"Return, O Israel, unto the Lord thy God;
For thou hast stumbled in thine iniquity . . .
I will be as the dew unto Israel;
He shall blossom as the lily,
And cast forth his roots as Lebanon."

(Hosea, 14.2—6)
